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CONTENTS

CLERICAL DEPORTMENT 561
FRA ARMINIO.
THE CATHOLIC SOCIAL MOVEMENT IN GREAT BRITAIN 568
The Rev. J. ELLIOTT ROSS, C S P , New York City.
A PASTOR'S COMMENTS ON THE HEROIC ACT 578
The Rev FATHER WALTER, O.S B., St. Vincent Seminary, Beatty, Pennsylvania.
CHURCH BUILDING OPERATIONS. Some Points of Disagreement 587
FREDERICK V. MURPHY, A.D.G.F., LL.D., Professor of Architecture, Catholic University of America.
ST. AUGUSTINE'S CONFESSIONS. A Study 598
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pennsylvania.
GETTING THE PEOPLE TO READ 606
The Rev. EDWARD F. GARESCHE, S.J., Milwaukee, Wisconsin.
THE USE OF WORDS IN SPIRITUAL LIFE 618
W. J. K.
ON TEACHING RELIGION TO CHILDREN 632
CERTAIN MORAL PROBLEMS IN THE BUILDING INDUSTRY 637
DOCTRINAL NIGHT SCHOOL FOR CONVERTS 639
M. A.
THE EXTENSION OF CATHOLIC MEDICAL MISSIONS 640
FLOYD KEELER, Catholic Medical Mission Board, New York City.
MARYKNOLL MISSION LETTERS 644
The Right Rev. JAMES E. WALSH, Vicar Apostolic of Kongmoon, South China.
OCULAR CANONICAL IRREGULARITY 646
PARISH CALENDARS 652

CONTENTS CONTINUED ON PAGE viii

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THE ECCLESIASTICAL REVIEW

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CLERICAL DEPORTMENT.

"Testimonium perhibentibus sicut tu ambulas."
(III Ioan. 3:3.)

IN his English biography of St. Charles Borromeo, Cardinal Manning, the founder of the Oblates of St. Charles, and the author of *The Eternal Priesthood* (1883), lays especial stress upon the saint's care and methods of training clerics in the seminary. The results of this training will impress the modern visitor to Milan if he chances to have intercourse with the local clergy, and even in their outward appearance it becomes evident that the preparatory education of ecclesiastics in the Seminary of Arona was carried out to the letter as embodying the rules and provisions made after careful deliberation. From it came a body of secular priests who within a single generation raised the religious conduct of the Milanese people to a high plane which made their diocese the admiration and model of the pastoral clergy throughout Lombardy.

I.

The fundamental principles governing the regulations which guided the conduct in the seminary may be summed up under four distinct heads as follows:

1. A definite rule marking the daily duty of the student in a way which permits no excuse for deliberate transgression.

2. Exclusion of all forms of self-indulgence calculated to lessen the sense of personal responsibility, in conversation, at meals, during recreations.

The directions insisted upon in this latter measure were intended to develop the habit of self-control, and implied a certain degree of mortification. They gave rise at first, says our biographer, to the impression that the seminary "was like a prison and that the health of the students was endangered by the severity of the rules". In a very short time this prejudice passed, and gave place to a certain respect, even among the opulent and the nobility who became desirous of having their sons enlisted in the ranks of clerics. Within a few years "the number of applicants to the seminary became so great that admittance had to be refused to many".

A third feature of note in the legislation for the training of the young clerics was that which secured the management of the institution. It concerned the government by the faculty, including the rector, the disciplinarian, professors, spiritual directors, as well as the temporal administration and domestic service. The students were to be separated not only from all vulgarizing contact for the time with secular persons, but from interests and attractions that might divert, if not also endanger their vocation. Their attention was to be concentrated on the one thing for which they had entered the clerical school to devote their energies of mind, heart and body to training in priestly perfection for the rest of their lives. Hence the demand on the part of the superiors—

> 3. To give their personal, continuous attention and assistance to the activities of the seminarists both as a body and in their individual conduct, in a way which made direction and correction obligatory on the conscience of every superior who was expected to give his vote in favor of the applicant for ordination.

This personal responsibility was shared by St. Charles as Cardinal to such an extent that he visited the seminary regularly several times during the scholastic year, remaining no less than two weeks at a time, during which he saw each student, conversed with him intimately about his past, his family, his studies, difficulties and associations, not only within but outside the seminary.

An instance of the care with which he followed and studied the manners and character of the young clerics whom he was

to ordain to the priesthood is mentioned by his biographer. It may provoke a smile among the supercilious, though it was justified by the events attesting the correctness of the Cardinal's judgment. He had noticed a certain slovenliness in the manner of walking on the part of some students which seemed habitual and indicative of want of self-restraint. Inquiry into their conduct revealed defects confirming his belief that they lacked the priestly vocation, although not guilty of serious or immoral blemish. They were eventually dismissed for evidently sound reasons.

Despite this seeming severity the Cardinal made it a fixed rule that:

> 4. The superiors without exception were to exercise generous charity toward all delinquents, even when they had to be dismissed.

Some of the salient features in the constitutions drawn up and published, both in diocesan synod and separately for the clergy who, as governors and professors in the seminary or as pastors preparing students for admission to the institution became responsible for the students' deportment, seem at first sight over-severe and out of harmony with the spirit of modern educational freedom. Their value in the training for the priesthood of all time demands nevertheless thoughtful examination.

II.

The spirit of religious independence among all classes of people at the beginning of the sixteenth century is clearly indicated by the Lutheran revolt and the humanistic freedom in the schools. The Council of Trent was meant to counteract and correct this tendency, termed progressive civilization, which led eventually to sheer rationlism and the lowering of moral and religious standards. Hence when we apply the true reform of the Council of Trent the question arises: In what and how far do modern conditions differ from the Reformation period?

Confining our inquiry to American advance in religion, it will be generally admitted that there has been an unusual growth of the Catholic Church, notably in the manifestation of material extension. In the secular field however we meet

the popular return to the ethical cult of paganism advocating education based on purely intellectual and mechanical principles which ignore or deny the spiritual teaching of Christianity. The latter phase is shown in the advocacy of our public-school system. The contrast is pointed out by European students of religious conditions in the United States. They marvel at our progress, as shown in the rearing of magnificent churches, schools, Catholic social recreation centres, and the like. By many critics we are regarded as representatives of the "brick or stone age" in the history of modern Catholicity. What puzzles some observers by no means unsympathetic otherwise is the fact that we are making very few converts. The influx of Catholic immigrants nominally attached to the Church is in no proportion to the defections among the middle class whose chief aim is to advance their material interests. They largely object to the financial methods of supporting Catholic institutions deemed necessary in the United States, and unknown in the old countries where the generosity of their forefathers built magnificent churches and provided benefices for the carrying on of religious worship.

The hope of lessening the dangers arising from excessive devotion to the material interests of religious growth lies in the future training of our clergy. That the bishops are fully alive to this fact appears from the zeal manifested for the upbuilding and development of clerical seminaries in the dioceses of the United States. Magnificent buildings and reports of increasing numbers of applicants outrival anything hitherto known in the history of the Church. The generosity and wealth of Catholics are called upon to contribute, and the response appears equal to the demand. The outlook is accordingly promising, for no one doubts the power of money for good under the Providence of God, so that the increase of missionaries in numbers may advance religion. By supplying material resources and numbers of candidates we therefore act in accord with the dictates of reason and faith.

But the question obtrudes itself whether or not this kind of success which we deem progress is all that is needed. Is there any likely danger in our concentrated devotion to material upbuilding and counting of heads, that "succedentibus prosperis praepositus oblitus sit interpretis sui". The doubt is prompted

by the practical experience of an old missionary whom the writer met on a recent journey. He mentioned what he saw and heard in one of our leading seminaries during a casual visit, in company with a priest whose position in the diocese betokened excellent qualities of mind and heart. In a discussion regarding the assumed progress of clerical education manifested by the prosperous condition of the seminary under the guidance of the Ordinary he was surprised to hear an honored alumnus of the institution express serious regret over the marked changes in the spirit of local discipline during late years in his ecclesiastical Alma Mater. This is not the place to enter into details nor to seek for the immediate causes of a criticism which came from a sincere and loyal observer. The defect which he marked might not be due to personal deficiency in the management of the institution on the part of the responsible clerical heads, but rather to that general lowering of respect for spiritual and civil authority brought about by the excesses of the great war. What struck the visitor was the remark of the priest that he should never, while this present discipline continued, permit a young boy under his care to enter the diocesan seminary. Subsequent conversations with other unquestionably edifying and well informed priests, and indeed with some of the senior students of the institution, confirmed the impression. It was plain that if the spirit of St. Charles were applied as a standard of efficiency in seminary education radical changes in administration and the character of candidates to be admitted would be deemed an essential measure of reform.

III.

To understand the attitude of the Church as represented by the legislation of the Council of Trent on the subject of ecclesiastical training in the seminary for its students it is necessary to recall here the regulations which St. Charles formulated on the subject of clerical deportment. The Acts of the Council of Milan go into minute detail regarding the local appointments, direction, studies and administration of the institution. An important section of the *Acta* treats of the duties of the seminarists under the caption: "Quae ad Clericos Seminarii pertinent". In seven chapters the topics of spiritual exercises,

discipline, studies, dress and deportment in and outside the house are treated in clear and definite terms. Here are some of the regulations, which are equally applicable to modern clerical life, whether in America or in Italy.

The part entitled "Quae ad Clericos Seminarii pertinent" outlines in the first chapter the motives which must uniformly and exclusively actuate the seminarist. These consist in the desire to prepare himself for the sacred offices of the priestly life by earnest cultivation of piety and knowledge. The former, says the saint, is by far the more essential of the two. Next follows a chapter on the exercises of prayer; and the practice of habitual modesty, government of the tongue, and that mutual service which is the mark of Christian charity. Besides the references to ecclesiastical studies, notably that of the Latin tongue as the liturgical language of the Church and the medium of exact expression of thought, there is a separate chapter entitled "De Vestitu" and "De Praestandis cum Clerici Domo exeunt".

The sections just mentioned are of special significance in view of the growing habit in modern life tending toward frivolity and haste in outward deportment. Recent writers on morals frequently insist on lack of old-time reverence and precipitancy or want of deliberateness in speech and movement as being the two most striking phenomena of national degeneration in America. In counteracting these current defects lies the crucial test of the efficiency of true education, notably among those who are to become the guides or our people in the ways of religious leading. In his masterly novel, *Luke Delmege,* Canon Sheehan pictures a country parish whose young people bore the signet of such admirable devotion and intelligence as to strike the priest as unusual, even amid the traditional reverence of the Irish people for their clergy. He found the answer in the person of the local schoolmaster, a sensitively refined person whom circumstances had brought to associate himself as a teacher with the humble and lovable parish priest of the place. Let me quote the passage, for it entails an experience which is worth imitating as well as pondering.

Luke had noticed with mixed feelings of pleasure and surprise that the village children were totally unlike in demeanor and conduct and methods of expression to any children of whom he had hitherto had experience. It was suddenly revealed to him that the respectful, subdued attitude, their reverence in church, their brisk politeness and attention to the aged and infirm, were very unlike the rampant and reckless boisterousness of youth. One day he came into the school at an unexpected time and heard the master, a grave man of middle years, saying to the children:

"Reverence is the secret of all religion and happiness. Without reverence there is no faith, nor hope, nor love. Reverence is the motive of each of the Commandments of Sinai—reverence of God, reverence of our neighbor, reverence of ourselves. Humility is founded on it. Piety is served by it. Purity finds in it its shield and buckler. Reverence for God and all that is associated with Him, His ministers, His temple, His services—that is religion. Reverence for our neighbor, his goods, his person—that is honesty. Reverence for ourselves — clean bodies and pure souls — that is chastity." (Chapt. xxxvi.)

Here we have a key to the efficient work to be done in the seminary. But reverence is closely associated with and shown in outward deportment. The very title with which we address the priest forbids the notion of levity, haste, noisiness. A recent authority in the practical study of psychology develops the subject of how we may detect a man's habits of mind and heart from his gait or walk.[2] The theory is not new, but it has become, like other branches of our psychological study, the subject of minute analysis. It reveals what one is unconsciously made aware of in observing a person's motions, gestures and walk, with a certain assurance easily verified by ordinary tests. The conclusion is that the habitual hastiness of youth in walking, acting and speech after the period of boyhood is passed, indicates want of thoughtfulness and deliberation and seriousness essential for a priest's leadership in his pastoral functions. Where this defect is due to natural excitability of temperament or disposition it does not necessarily indicate absence of vocation to the clerical state. It suggests nevertheless the likelihood of failure. The Iscariot who had been admitted to the first theological seminary

2 "Wie du gehst so bist du." Von Dr. Nikolas Aranyosi. *Deutsche Zukunft*, 15 September, 1927.

founded by our Lord is a pertinent example of a vocation without the discipline of self-restraint.

What is here said of outward clerical deportment applies also, according to the principles laid down by St. Charles, to the use of speech. A clamorous, loud, unrestrained habit of shouting, laughing or whistling, which invariably attaches to the vulgar class, and is never approved in the conduct of the true gentleman, arises in the last analysis from want of delicacy and respect for one's fellowmen. Nerves are not always a result of disease, but often a cause of it. To ignore the feelings of sensitive natures or of the aged, infirm and tired, is a kind of brutality never associated with apostolic refinement, nor with that protective sense of a father which we look for in the heart and conduct of the priest.

FRA ARMINIO.

THE SOCIAL CATHOLIC MOVEMENT IN GREAT BRITAIN.[1]

"ALL the great works of charity in England," wrote Cardinal Manning, "have had their beginning out of the Catholic Church, for example, the abolition of the slave-trade and of slavery; and the persevering protest of the Anti-Slavery Society. Not a Catholic name, so far as I know, shared in this. France, Portugal, and Brazil have been secretly or openly slave-trading, or, till even now, slave-holding.

"The whole temperance movement; it was a Quaker who made Father Matthew a total abstainer. Catholic Ireland and the Catholics of England, until now, have done little for temperance. The Anglican and Dissenting ministers are far more numerously Total Abstainers than our priests.

"The Act of Parliament to protect animals from cruelty was carried by a non-Catholic Irishman. The Anti-Vivisection Acts also. Both are derided to my knowledge among Catholics. The Acts to protect children from cruelty were the work of Dissenters. On these three societies there is hardly a Catholic name. On the last, mine was for long the only one.

"So again in the uprising against the horrible depravity that destroys young girls—multitudes of ours—I was literally

[1] *The Social Catholic Movement in Great Britain*, by Georgiana Putnam McEntee, Ph.D.; New York, The Macmillan Co.; 1927; 12mo, pp. x, 310.

denounced by Catholics, not one came forward. If it was ill done, why did nobody try to mend it?

"I might go on. There are endless works for the protection of shop assistants, over-worked railway and train men, women and children ground down by sweaters, and driven by starvation wages upon the streets. Not one of the works in their behalf was started by us, hardly a Catholic name is to be found on their reports. Surely we are in the sacristy.

"It is not that our Catholics deliberately refuse, but partly they do not take the pains to know, partly they are prejudiced. 'Can any good thing come out of Nazareth?' Partly they are suspicious, 'who knows it is not a preselytizing affair?' And finally they live on easily, unconscious that Lazarus lies at their door full of sores."[2]

It is good to recall these caustic words of this outstanding ultramontane Cardinal, because they are a great encouragement in two ways.

For one thing, those Catholics who are ahead of the present day in advocating certain reforms, as Manning was ahead of his time, can take comfort to themselves in remembering that he did not escape the criticism of the 100% Catholics of the Victorian Age. From the days of Christ and St. Paul, we have always had these Catholic obstructionists who do nothing themselves, but who criticize the efforts of others. If Manning, a Cardinal, and the great advocate of Papal Infallibility, was literally denounced, as he tells us himself, how can lesser personages who have not had the opportunity of membership in the Vatican Council to proclaim their loyalty, hope to avoid this fate? The far-seeing Catholics of each age simply have to bear as patiently as they can this petty persecution.

Moreover, Manning's words are encouraging in the light of what has subsequently happened. Some of the things for which he was denounced have became such commonplaces among Catholics that the man who opposed them to-day would probably be denounced by our present self-constituted guardians of the Catholic faith and tradition. And considerable of the apathy of which Manning justly complained has been thrown off. There has developed among the Catholics of

[2] From Manning's Journal, August 1, 1890. Quoted by Purcell, *Life of Cardinal Manning*, vol. II, p. 871.

Great Britain what may really be called a social movement. It is big enough to deserve the three hundred pages Dr. McEntee devotes to it, and her record makes fascinating reading for anyone at all interested in this phase of Catholic history.

As Dr. McEntee points out, there was a reason for a lack of such a social movement among Catholics before the time of Cardinal Manning. At the beginning of the nineteenth century, the Catholics of Great Britain were a despised minority. It has been estimated that they were considerably less than the Volstead percentage of the total population of England. And this mere handful in a total population of about 15,000,000, was entirely without political, financial, or social influence. They could not vote; the universities were barred to them; and they were practically buried. Newman has very graphically described the sort of hidden, furtive, timorous existence they led, a *gens lucifuga*.

Up to the time of Catholic Emancipation in 1829, the English Catholics, even had they felt so inclined, could have had but little effect upon the course of social reform. And the need of reform was not brought home to them in any very intimate way. What Catholics there were, were mostly remnants of the country families living upon ancestral estates. They had not yet been swept into the vortex of the Industrial Revolution.

It was only natural, too, that for a generation after Catholic Emancipation, the ecclesiastical leaders should be busy about many other things. Churches had to be built, priests supplied, religious controversy engaged in. The old Catholics had to be given a new spirit, and this could be done principally through the medium of such intellectual activities as Cardinal Wiseman so ably led. And as the brilliant converts to Catholicism, from Newman and George Ward down, had come into the Church through the path of doctrinal study, they were simply following their original bent in continuing this form of intellectual exercise.

But by the time Manning became Archbishop of Westminster, some of the rough work of building had been done, and the great Irish immigration following the famine of 1848 had brought Catholics face to face with the problems of poverty in "Darkest England". When scores of thousands of Cath-

olics were living in slums, were underpaid and overworked in the factories, then housing legislation, and factory laws, and trade unions came close home. Something had to be done, or else these poor Catholics would become hopelessly submerged. They would be lost to the Church forever.

Nothing in Manning's previous career, either as an Anglican or as a Catholic, would have led one to suspect the enthusiasm and the insight with which he threw himself into these problems. But Manning was a real pastor, a shepherd of his people, and he was a determined realist. No desire on his part, no pressure from others, could make him sink his energies, and the energies of Catholics, in building a cathedral when these living temples of the Holy Ghost were going to rack and ruin. In spite of criticism and opposition from within and without, Manning entered the fight to give the poor a square deal in England.

But it was not only Manning's sympathy for the poor, and his conviction that grinding poverty, with all its accompanying evils in industrial life, can crush out religion as effectively as riches, that urged him into the struggle for social reform. As a far-seeing ecclesiastical statesman, he sensed the development of democracy. "Catholics cannot meet without being forced into the time spirit," he wrote. "We do not live in an exhausted receiver. There is no zone of calms for us. We are in the modern world—in the trade winds of the nineteenth century—and we must brace ourselves to lay hold of the world as it grapples with us."[3]

Manning's idea was that one of the best pieces of apologetics for the Church was the apology of works, and that the wisest way of building for the future was for Catholics to be thoroughly informed on economic and social problems, and to do everything possible to help in their solution.

Carrying out this policy, Manning belonged to innumerable societies, spoke to all sorts of gatherings on social questions, and wrote prolifically in both Catholic and non-Catholic journals. Cardinal Manning advocated strongly the right to associate in trade unions, the right to work, a living wage, and the obligation on the part of society corresponding to these rights.

[3] "The Subjects Proper to the Academia" in Manning, editor, *Essays on Religion and Literature*, vol. I, pp. 48, 49; quoted page 21.

The most dramatic exhibition of his interest in social reform was his intervention in the London dock strike of 1889. He gave himself unreservedly to effecting a reasonable settlement, and it is significant of the confidence the workers had in him that they carried his picture on a banner in procession side by side with that of Karl Marx. No wonder that Cardinal Capecelatro wrote of him: "And in Europe I know none among Catholic Socialists (let the name be permitted me) braver than my late beloved friend, Cardinal Manning, a social student fearless in speculation, effective in enterprise . . . Manning . . . did not hesitate to put himself at the head of Christian 'Socialism'." [4]

Looking back on that era now, one may reasonably think that Manning accomplished more for the Catholic Church by his vigorous social policy than all the doctrinal controversy of the time. When Manning died, the London *Times* expressed the opinion that he "had for years exercised an influence on English life such as had been possessed by no other Catholic ecclesiastic since the Protestant Reformation." Some years afterward" Cardinal Gibbons compared him to a great figure in medieval history, Cardinal Stephen Langton, who, like him, had fought the battle of the people".

If no such dramatic and vivid figure as Manning in the dock strike stands out after his time, yet English Catholics can be proud of quite an array of names. There has been no great ecclesiastical leader, it is true, but Devas, Belloc, Chesterton, Father Vincent McNabb, the Dominican, and Father Charles Plater, the Jesuit, have worked tirelessly and successfully to leaven the mass of Catholic thought, to create a Catholic social conscience.

Dr. McEntee traces the relation of Catholic thought in England to Socialism, Communism, Guild Socialism, and the Labor Party. Naturally, perhaps, Socialism came in for considerable criticism at the hands of Catholics. But even when Socialism was more of a vital question than it is to-day, Father John Ashton, a Jesuit, could write: "May we . . . be Catholic Socialists and join any of the various Socialist bodies in the country? Certainly by doing so we shall not become heretics,

[4] *Christ, the Church, and Man*, p. 73.

which means that we shall continue to remain in communion with the other Catholics throughout the world. Also, I am free to admit that there have been good Catholics who called themselves Socialists" (p. 108).

On the whole, the English Catholics remained rather sane on the involved question of Socialism. Quite generally, they admitted that the Socialism with which they were in contact in England had not been condemned by the Church, and so they based their opposition upon other, and perfectly reasonable grounds. In the long run, such opposition was likely to be more successful than making it purely religious.

However, there were hotheaded heresy hunters among them who thought that this was compromising with error. Their opposition to the policy of the Catholic Social Guild on the question of Socialism was so serious, according to Father Martindale, that "Father Plater collected opinions of theologians, whom I naturally leave anonymous. . . . These authorities considered that historically Pius and Leo had intended to condemn that universal and absolute socialist communism which seeks to suppress all private property as being wrong, or at least anti-social in itself. . . . If, then, it were asked if Leo condemned a form of social reform which admitted individual property in all save capitalist instruments of production, it would have to be said that historically he did not."[5]

It was inevitable that the growing social conscience of Catholics, and the scattered thinkers among Catholics, should finally strive for some sort of organization. The immediate launching of it was due to the energetic Father Plater. For a number of years he had been intensely interested in social questions. "The first steps in the formation of the Guild were taken at the annual conference of the Catholic Truth Society, which was held in Manchester in 1909. There Father Plater came in contact with those kindred spirits whose collaboration not only gave the Guild its initial momentum, but assured its continued success" (p. 174). Monsignor Henry Parkinson was the first president.

The aim of the founders of the Catholic Social Guild was to educate Catholics in social questions, leaving to the indivi-

[5] *Charles Dominic Plater, S.J.*, by C. C. Martindale, p. 291.

dual a practical application of sound principles to concrete cases. This education has been carried on in a great variety of ways. There has been the production and distribution of literature, from unpretentious pamphlets to sizeable books. A monthly magazine, called the *Social Democrat,* is published, and a Year Book that is a mine of information on social questions and Catholic action.

For organized effort, however, the study clubs are probably the most important effort of the Catholic Social Guild. There are scores of such clubs, of a dozen or more members, devoting themselves under guidance to the systematic study of social problems. Such clubs are in themselves a fertile field for the circulation of literature. In the aggregate, their leavening influence must be tremendous. For naturally it is not only the members themselves who are affected, but all with whom they come in contact, and to whom they pass on views learned in the club.

An even more pretentious effort than the study clubs, perhaps, is the Catholic Workers' College, at Oxford. This college is modeled to some extent on Ruskin College for Workers, and aims to train a few leaders who will afterward direct the thought of thousands of others. Unfortunately, it is sadly hampered for money, and at any one time has only a few dozen students.

The Catholic Social Guild's activity in the way of publications and teaching was bound to raise the question of the Guild's authority. The actual leaders of the Guild made it quite clear that the organization was unofficial. The Guild, they said, had no authority to speak for the Church, or to commit Catholics to any of its views.

But there are always a number of people who are eager to enlist the Church in favor of their particular schemes. They are so thoroughly interested in propagating these views that they come to identify their attitude with divine revelation. Very naively they imagine that one of the strongest weapons they can use to propagate their opinions is the authority of the Church. By the accusation of heresy, they wish to club other Catholics into agreement.

Such individuals thought that the Catholic Social Guild offered a splendid opportunity in this direction. They were

indiscreet, therefore, in attributing some sort of official authority to the publications of the Guild—when they agreed with them.

Naturally those who disagreed with particular views expressed in Guild publications denied any such authoritativeness. In spite of the vigorous denials of the officers and leaders, the controversy raged. At one time it was so hot that a group of individuals employed an attorney to examine all the publications of the Guild in an effort to establish the contention that it was unorthodox.

Their effort failed. And yet we may have some sympathy with their attitude. They were fighting for the liberty of Catholics to differ where the Church does not bind them. There was a certain plausibility in their contention that the mere name of "Catholic" Social Guild implied some authoritativeness, else why the name of "Catholic"? If the "Catholic" Social Guild gave out an opinion on some question, such as the general strike, the non-Catholic public would immediately jump to the conclusion that it was giving the Catholic attitude. And even many Catholics would take this view.

Many of the Catholic Social Guild's critics were not so much opposed to the Guild as to its name. They wanted "Catholic" eliminated, because this particular title was calculated to deceive the unwary. "Catholic", they argued, is an exclusive term. If this guild is "Catholic", then another guild differing from it on important questions cannot be "Catholic". The mere fact of admitting that one did not have to agree with the Guild, showed that the Guild was not really "Catholic". For otherwise it would be like the Catholic saying: "I am the Catholic Church, but you do not have to agree with me on this question. You are free to contradict what I say."

The Catholic Social Guild managed to weather this storm, and is continuing its work of educating Catholics on social questions. But there is bound to be more criticism in the future. Perhaps the directors of a sodality, or of a confraternity of the Little Flower, can go on serenely without their orthodoxy being questioned. But certainly this is not the case with those who are dealing with anything as dynamic as social reform. The path of the reformer is hard, and one of the

things he must be prepared for is to have those who oppose his reforms charge him with heresy.

Just as it was inevitable that the isolated individual Catholics interested in social reform should ultimately seek some sort of organization, so, probably, it was inevitable that there should be talk from time to time of an English Catholic political party. Catholics in Germany had long been accustomed to political organization for the accomplishment of their aims, and they had been quite successful. France and Holland, too, seemed to indicate that there was nothing essentially un-Catholic in such a movement. There were those, therefore, who looked rather longingly toward continental experience. They were sincere in believing that a political party would be the most effective way to gain their ends in social reform. They were eager for the day when a Catholic Party would present a platform to the English electorate.

Cardinal Bourne was one of the leaders in opposing the formation of a Catholic political party. He held that Catholics formed too small a percentage of the electorate to be effective as a separate party, that they did not have the funds necessary for political campaigns, and there were very few questions on which they could present a united front.

Of these arguments, the latter would seem to be the most fundamental. The question of numbers and of funds might in time be overcome. But there seems no prospect—and perhaps fortunately—of Catholics ever showing a united political front on many of the questions presented to them. It is one thing to agree on principles, and quite another to agree on the application of those principles. Catholics may be perfectly agreed, for instance, on the principle of a living wage; but that is very different from agreeing that the right to a living wage should be secured to workmen by a particular piece of minimum wage legislation.

So far, Catholics have been free to differ among themselves as to prohibition, national child-labor legislation, minimum wage laws, high tariff or free trade. They agree on principles, but differ in the application of principles. And the wise thing seems to be to guard this freedom very jealously. But if there were a Catholic political party, it would almost of necessity be forced to take a definite stand for or against many

political movements. If there were any sort of moral or religious bearing to the question, the Catholic party would be drawn into the controversy.

And no matter how much its leaders might disavow speaking officially for the Church, non-Catholics would inevitably attribute a certain official quality to any position the Catholic party took. Moreover, there would probably be those within the Catholic party who would try to give official authority to the party's utterances, because in this way they would be giving more authority to their own views. They would try to compel other Catholics, under pain of disloyalty to the Church, to follow the dictates of these Catholic politicians. If such an attitude has been assumed by some men, without having a Catholic political party officially back of them, much more might we fear their doing this if there were a Catholic party.

Dr. McEntee has given us a very readable, but at the same time, well documented account of the Catholic social movement in Great Britain. The activities of Catholics in this field ought to be interesting to us, no matter in what country they happen to be. But for us in the United States, the successes and the failures of English Catholics have a special interest. They are a minority facing the same sort of Protestant tradition that we encounter here, and the non-Catholic majority among whom they live have many characteristics in common with our own non-Catholics here in America. Moreover, the Industrial Revolution has taken a similar hold upon the two nations, so that our social problems are largely the same.

The Catholic Social Movement in Great Britain is well worth reading. And as Columbia University has now presented us with this excellent study, and that previous *Catholic Social Movement in France*, by Professor Parker T. Moon, may we not hope that soon some Catholic university will give us "The Catholic Social Movement in the United States"?

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A PASTOR'S COMMENTS ON THE HEROIC ACT.

IT was one of the pastor's contentions that our preaching suffers from lack of variety. He said that the people usually could guess the subject of the sermon on hearing the Gospel. It was his opinion that all preaching should be straight and definite teaching. And even when the Gospel furnishes the sources for the sermon there should be some individuality and variety in the treatment. He held that there are so many engrossing subjects that could be dug out of the Sunday Gospel and built up on some text from it that the curiosity of the people for the Sunday sermon might be made as keen as it notoriously is for the Sunday paper with all its vulgarities.

As far as I could learn from my intercourse with his assistants and from my casual contacts with the people who heard them preach, the pastor seems to have succeeded gratifyingly in developing his assistants into preachers to whom the people listened with interest and profit. None of those whom I knew had more than average speaking qualifications. Their education for preaching was of the traditional kind, but after a reasonably long apprenticeship with the pastor they became preachers who both by their matter and delivery edified and pleased their hearers. To be sure, he himself was a good model. There was nothing showy in his delivery. There was no declamation, nor anything of that sing-song droning so common in pulpits. Until I got at the secret of it he seemed to me rather tame. Yet he was impressive from the very first because he had mastered the art of emphasis and he knew how to pause effectively. His whole manner and delivery appealed to the mind much more than to the eye and ear. Some of his more intelligent people spoke of him with admiration and yet wondered how a man with seemingly so little elocutionary effort and display was heard with more pleasure and profit than the grandiloquent speakers whom they heard occasionally. It was not only by the solidity and pointedness and practicality of his matter that he appealed and fascinated, but also by the simple naturalness and sincerity of his delivery. There was about him a minimum of mannerisms to divert the attention of his hearers. He seemed so completely identified with his mes-

sage that those who listened to him forgot him and became quite engrossed by what he said. And what he said was always so practical, so personal, and so religiously classical that he held even the attention of the children. It might be expected that so consummate a master of elocution was an effective teacher and trainer of those who came to him as novices in public speaking.

Another rare quality he possessed in a high degree: he knew how to keep "preëminence" without becoming overbearing. He was tireless and yet considerate in correcting any imperfections he noticed in the preaching of his assistants, but he took the sting out of his criticisms by kindness and encouragement. He was a master teacher because he had not only the knowledge, but also the tact and personality required for effective teaching.

All this stands out ineffaceably in my memory. I could not help enlarging a little on this point in connexion with some notes that I came across again the other day among those conversation transcripts. One year when I was assisting regularly every week in his parish, All Saints' Day fell on Sunday. In the evening we had solemn services at which the assistant was to preach. Just back from a very trying sick-call and feeling too perturbed in mind and nervous, he asked to be excused. Although he had no time for any formal preparation the pastor cheerfully took the sermon. I do not remember the introduction, but the sermon itself stands out vividly in my memory, though I shall follow here the minute notes which I made of the subsequent discussion on my return home. The subject was new to me and also to the assistant who had been but recently appointed to the parish. It concerned the Heroic Act, about which I knew little more than the name at that time. On that occasion he made much of the immediately practical side of it for All Souls' Day. He referred to his former explanations of the Heroic Act and then, after summarizing its essentials, convincingly, and persuasively, he explained its possibilities as a religious force in one's life. There is hardly anything in my notes about the sermon itself. It impressed me so much by its novelty and practicality that I felt confident at the time of never forgetting what seemed to me most worth remembering of it.

After the services several people kept the pastor busy for a while whilst we smoked and discussed the sermon. To both of us the sermon had revealed a lacuna in our religious knowledge and we agreed on asking the pastor a number of practical questions. In the subsequent conversation I myself took a much more active part than I usually did, but here I shall group our questions all under those credited to the assistant who, when the pastor came in, began:

A.—Father, I am always interested in your sermons, but I have never been so interested, pleased, and moved as I was tonight. The first time I heard anything about the Heroic Act was when our professor of pastoral theology, discussing indulgences, devotions, and religious practices in general, made mention also of the Heroic Act. He said very little about it and what he said left me quite cold. I have never made any use of it and I had practically forgotten it as I have let go a good many other class-room matters which I should have remembered. Your presentation of the Heroic Act was practical and convincing. I think I could repeat your whole discourse of this evening almost verbatim.

P.—The Heroic Act is an interesting subject and a splendid preaching topic. I got my knowledge of it and also my feelings about it from an old Redemptorist missionary who made it a rule to explain it at every mission. In his experience, so he assured me, it proved an excellent help, together with other certain means, for securing the benefit and purpose of a mission. It was something new for many people and it helped to stir them up religiously.

A.—There is just one particular thing that I missed in the sermon—something about the history of the Heroic Act. The history of religious devotions and practices always has a great interest for me.

P.—There seems to be very little known about the origin of the practice. I have looked the matter up in some theological reference books, but all that I have been able to make sure of is that a Theatine priest, a certain Caspar Oliden, spread the devotional practice in the eighteenth century.

A.—The next point I want to make sure of is whether I got your definition of the Heroic Act correctly. Did you say that it is a sort of vow to give up all one's personal merits and even

all the prayers and Masses and sundry satisfactions that may be offered for one after death?

P.—No, I did not say that. I did not take any pains to define it with theological accuracy because the people of this parish, from the school children up, could stand an examination on this religious point. However, as I am greatly interested in the practice itself and as I want to keep the people interested in it I touch on it from time to time and usually stress one or another of its phases. Repetition is as necessary in the pulpit as it is in the class-room. I think out the points painstakingly to keep from becoming monotonous and tiresome. Because my people know quite well what the Heroic Act is I did not explain the phrase "satisfactory value" in the definition of it. The definition, "The Heroic Act is the offering up of the satisfactory value of all our actions and also of the satisfactions that may be made for us after our death in favor of the souls in purgatory," is a stock repetition for them. Note well that I did not say "our personal merits" but "the satisfactory value of all our actions".

A.—Well, a little hair-splitting distinction. It means giving up all our own for others. It is giving away what we will surely need in future, but what we do not need immediately, in order to help those who are in present distress.

P.—There is a very great difference. We are not giving up "all our own" and certainly we are not giving away any of our merits. We cannot give away our merits, even if we would. Merits are something quite personal and entirely inalienable. You know, I presume, that there is a threefold value in every action performed by one who is in the state of grace. The first is the *meritum* or *vis meritoria*. This you can give away as little as you can give away the benefit of the exercise which you get from walking three miles to visit a sick person. You can give it away as little as you can give to another the personal benefit in the form of knowledge which you get from teaching. Therefore, no matter what you do for another you are always the first to be benefited by it. And probably you are always benefited the most by it—more even than those for whom you are spending yourself. Every good action, even so unselfish a thing as the Heroic Act, perfects a man naturally and supernaturally and adds to his merits.

Secondly, there is the *vis impetratoria* in every good action. This is a kind of buying power. By means of it you may obtain graces for others. You may obtain for them sundry spiritual and temporal favors by praying for them or having Masses said for them or by doing any of the numberless things for them to which love for them may inspire or prompt you.

Thirdly, there is the *vis satisfactoria*. Every good action has something of atonement or expiation in it. The harder it is, the more it goes against our natural grain, the more it partakes of the nature of penance, the more power it has to satisfy the justice of God. There is, then, in every good action something of what might be called debt-amortization power. And this is all that we give away or can give away.

A.—What a splendid doctrine! Of course, I knew this in a confused sort of way, but never before did I realize it so clearly and no professor ever brought it home to me so definitely and so convincingly. Do you not think you passed over this point a little too briefly in your sermon?

P.—There are other points concerning this matter that I passed over in my sermon because I have elaborated them on other occasions. This evening I wanted to emphasize just the one point of seeming heroism and the duty of helping those who are now so helpless, so unable to help themselves and who, in many cases, have a very strong claim on our help. I make a point of giving instruction in small doses. The average man, and this means most of us, can absorb only a little at a time. My object always is to secure a certain and predetermined effect. This one point I always try to make so clear and inescapable that even the simplest of my hearers may be able to stand an examination on it.

A.—That's a good point for my own direction. I usually try to say all that I know about a subject and so I probably fail to get definite results.

P.—It is a rather common fault of preachers. They try to cover too much ground at one time. The secret of better results is a more intensive cultivation of less ground.

A.—I shall try to overcome the fault and learn to say *multum in parvo*.

P.—I have been trying to help you by twitting you about crowding your sermons with too much matter. If I under-

stand your mental processes you will find it hard to correct this tendency to put too many points in your sermons. Careful preparation of every sermon and the elaboration of one definite point, in a practical way, will greatly help. It will surely increase the effectiveness of your preaching and also add to your reputation as a preacher, though you needn't care about that.

A.—Your sermon this evening convinced me that merciless elimination of everything that does not contribute to making one point clear, convincing and persuasive makes for effective preaching.

But to get back to the subject we are discussing. From what you say, it appears that making the Heroic Act is itself a meritorious action. Whilst one stands to lose something he would seem to gain a great permanent benefit. He gains not only eternal merit, but also an immediate growth in practical charity, with all its concomitants of grace and of interior peace and satisfaction.

P.—Exactly. Did I not say that, even when you are doing something for others, you are always benefiting yourself first and most? And the point I tried to make this evening cannot be stressed too much—the penitential character of work. Many of us lose much of the spiritual and redeeming value of our work because we don't do it in the right spirit. We feel distaste for our work and deliberately nurse it. So we slight it and do it in a slipshod way. Work which we ought to do with all our might we do in a conscienceless way. People who get paid for their work do not give value for what they get. And they are not happy in doing it. Now, if we succeed in teaching people to accept their appointed work in the spirit of penance and to do it honestly, with the thought of pleasing God by it, they would get much natural satisfaction from it and also gain much by it that would have the value of penance and of satisfaction for sin.

A.—I suppose most of us never think of this because—

P.—Because it is not brought home to us in a practical way. True, many people are superficial: they do not wish to be too definitely religious because it would interfere with their enjoyment of life. Many also do not make the most of religion in their daily life because they don't know how to do it. They have not been instructed in these things. They fancy that the

shorter the working-day and the bigger the wages the more satisfaction there is in life. They don't know that a man's best time and greatest satisfaction are to be found in work well done.

A.—All true enough, no doubt, but we are all selfish and we want the full benefit of even our penances. To give away all that you have in this line and all that you ever will have and that you will need sorely some day does look ultra-heroic. I should be surprised if many people go so far as to make the Act.

P.—If they are properly instructed a great many people do make it. I always hesitate to make it look too profitable because there ought to be something heroic about it, but I do prove to them that they cannot possibly lose by making it.

A.—How can you prove that?

P.—Can our Lord be outdone in generosity? Can you lose by helping our Lord's suffering friends? By helping them you are putting Him under some obligation to you. If our Lord meant what He said, and He must mean what He said and mean it even more fully than we can appreciate now, then the words of the Scripture settle the matter, Luke 6:38: "Give and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again."

A.—Yes, that does settle it. Any priest, however, who wishes to recommend the Act to others should first make it himself. Is there any formula or prescribed way of making it?

P.—A silent act of the will is sufficient. The Act may be made for a limited time or for ever. And it is merely a promise, not a vow, unless you deliberately define the terms of it and bind yourself *per modum voti.*

A.—So far so good, but how are these satisfactions or satisfactory values distributed to the souls in purgatory? We cannot always think of it and we do not know what souls need help and how much they need and whether they are capable of benefiting by our generosity. There may be an *obex* or limiting condition in the very souls which one might wish to make the beneficiaries.

P.—Though you may dispose as you please from day to day of what you have to give away in the line of satisfactions, yet

the common practice is to hand the privilege or burden of disposition over to the Blessed Virgin, our devoted and merciful Mother and leave all to her discretion. She will surely help those first whom we would wish to help first or who have special and first claim on our help. We may also be sure that when our turn comes to need such help she will take good care of us.

A.—That seems the most sensible thing to do. One act of the will and it is done for ever. And then we can forget all about it and save ourselves further trouble and anxiety.

P.—No, I shouldn' say that. I always encourage my people to renew the Act frequently and to do some real penance to make it really worth while for the denizens of purgatory. I have found that people will assist at devotions with this intention and make sundry sacrifices and give to the Church and to other good causes much more liberally and cheerfully than they did when they had no such object and motive put before them. I have made it quite clear to my people that they can still have Masses said for whomsoever they please and pray for whomsoever they will and offer up any kind of good works for any good intention because the *vis impetrationis* is quite independent of this Act which disposes only of the *vis satisfactionis* of our works.

A.—It strikes me that the very explanation of this Act is a bit of fine religious instruction. Most of us never think of all these things and we are thoughtless even in our best actions. It is good to realize that there is something inalienable in every good action. Such points clearly elaborated in a sermon must prove forceful religious incentives and consolations.

P.—They do. I have found the people quite responsive to religious teaching. There are many discouragements in a pastor's life, but also many encouragements. And, of course, the more he brings the beauty and the power of religion home to his people, the more he appreciates them himself and the more he himself will grow and profit religiously.

Now I should add that all indulgences that you gain are disposed of by the Heroic Act. You can retain or reserve absolutely nothing in the line of satisfactions. And all indulgences, otherwise personal and not applicable to the souls in purgatory, become *ipso facto* a part of the Heroic Act donation.

All this you may read in Behringer's famous work on Indulgences, fifteenth edition, approved by the Sacra Poenitentiaria.

There it is said also that if you have made the Blessed Virgin your almoner for the souls in purgatory you may still apply the plenary indulgence which you gain as often as you receive Holy Communion and by hearing Mass on Mondays to any soul of your own particular choice. It is also stated there that when the Sacred Congregation was asked whether those who had made the Heroic Act had to include in it the indulgence gained in the hour of death, the answer was evasive. For my part I should make no reservations, but make the donation complete and absolute.

A.—Are any special privileges granted to those who make the Heroic Act? It is usually the custom of the Church to grant a spiritual *quid pro quo* for such sacrifices.

P.—Yes, but these favors are all in line with the Act. The poor souls are the only beneficiaries of them. 1. Priests gain the personal Privilege of the Altar—i. e. they gain a plenary indulgence every time they say Mass on any altar. The plenary indulgence cannot be separated from the intention. It goes to the deceased for whom the Mass is offered, except, of course, when the Mass is offered for some other intention.

2. All those who have made the Heroic Act gain a plenary indulgence for the poor souls as often as they receive Holy Communion and also every Monday if they hear Mass with this intention for the poor souls. The conditions are the usual visit to a church and prayer for the Pope's intention. Even priests can gain a second plenary indulgence through their Holy Communion, if they make the intention.

3. Those who are legitimately hindered from assisting at Mass on Mondays may gain the indulgence by offering the Sunday Mass with this intention.

4. Children and those who for any reason cannot receive Holy Communion may gain a plenary indulgence for the poor souls by performing some other good works designated by their confessors, if they have been authorized for this purpose by their diocesan Ordinary.

A.—This has been a profitable evening for me and, I trust, for the souls in purgatory. I see now how subjects like this furnish preaching topics that are very instructive and comforting.

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CHURCH BUILDING OPERATIONS.

Some Points of Disagreement.

FOR the study of the problem of the design of even the simplest building, the drawing of the plans and the writing of intelligent specifications for the work to be done, considerable time is necessary. The architect is the best judge of the amount of time really necessary for the completion of such services and it is always to the owner's or client's interest not to hasten unduly the preparation of these important preliminaries to actual constructive work. Diligent attention to his commission as architect should and does provide a reasonable consideration of the steps to be taken before building, and nothing is gained, financial or otherwise, in protracting beyond the actually required period, the making of sketch plans, working drawings or other instruments of service by the architect.

An understanding of the foregoing by a client will assure perfect accord and as it is generally impossible for a client ever to see in course of performance much of the services an architect may render him, it devolves upon the client to believe in his architect, to trust his diligence and conscientious devotion to his task. This period of contact between owner and architect is often one of impatience upon the part of the owner, and sometimes of recriminations and distrust.

Architectural problems present many difficulties. First, something practical, useful and buildable must be evolved from the designer's experience; then it must be made to look well, for this is the quality that separates real architectural merit from mere building. The resultant product of a building along these lines represents many discarded studies, much elimination and a process of analysis that requires both ability and concentration. In the making of drawings a high order of technical skill may be and may not be displayed. In any event the client is seldom a proper judge of the technical excellence of drawings and he does well to trust to the reputation of his architect. Large or showy drawings do not necessarily spell much study and as the building is paramount and drawings merely accessory, criticism of the size, character or worth of the architect's drawing may well be withheld by the client.

Acrimonious discussion may arise between owner and architect over the ownership of drawings. An owner feels that, since he is paying an architect for the services rendered and the most tangible thing that he encounters is the set of plans, the plans quite naturally belong to him or become his property. Such, however, is not the case. An architect's drawings, all of them, first sketches, perspectives, working drawings, full-size details, as well as all other documents, including specifications, are the property of and remain the property of the architect. All court decisions support this point.

As instruments of service, similar in many ways to a surgeon's tools, the drawings serve the purpose for which they are prepared, to guide in the erection of the building. They do not become incorporated in it. They are the means by which the work is directed toward a successful completion. An owner then is obliged to trust his architect to prepare a proper number of working drawings in a proper time and of such character that the contractor, tradesmen and others vitally involved in the erection of the structure may understand them and interpret them to the advantage of the work. It is not of course necessary that an owner understand the meaning of the conventional symbols on the plans. His wants are of course to be given every consideration, but his understanding or lack of understanding of plans in general is not of great moment. A little knowledge here is a particularly dangerous thing. The best client is one whose mind is a total blank as to the interpretation and reason of much that occurs in the working drawings. The surgeon's anesthetic doubtless saves much meddling and harmful interference and advice from the patient. Collaboraton with the patient might easily result in a fatality. Similarly, the client should regard his help as of characteristically doubtful advantage at best to the architect.

Working drawings must pass the building inspector's office and should often do more than meet the minimum requirements. They enforce a degree of safety in the interest of the general welfare and the health and security of those who make use of the building. It is unfortunate that an architect is sometimes urged to violate a law concerning building and that promise of influence of some kind is held out to him to aid him in sidestepping some regulation.

Building ordinances as a whole are as they should be, and are carefully adjusted to all considerations of economy as well as to individual liberty of a desirable kind. Cases occur, however, of the urging to the point of threat of dismissal of an architect who may be unwilling to fall in line with an owner's desire to evade certain regulations. Under such circumstances an architect should accept immediate dismissal rather than become a party to an infraction of the law.

All regulations, however, are subject to interpretation and it is not only proper, but prudent to analyze the codes, understand the reasons for each of the regulations. This should be done by the architect. Much detail must be dealt with and the study and incorporation of the building regulations in an active work is a matter of no negligible character. This again is something that does not impress the eye upon turning over a set of blue-prints.

Preliminary drawings not to be paid for are sometimes offered by too enthusiastic architects. Drawings thus offered gratuitously are not of much real service to an owner, for they are not infrequently misleading and impossible of realization. An architect prepares a number of alternative plans for the problem before him, and with the building itself in view he is not likely to prepare sketches that are impossible of execution.

Preliminary drawings must be paid for in the event the building does not proceed. This is only reasonable and just. Many law suits have resulted from this cause. Owners have plans prepared. Work cannot be begun and sketches have to be abandoned. The cost of their preparation, however, had to be met somehow, and it is obvious that an architect is not expected to make contributions to an owner's expectations. A lawyer is paid for advice sought and given whether it be followed or not. Legal decisions in these matters protect the architect. It is unwise to engage an architect without expecting to pay him. It is unwise even to accept sketches that are vaguely obligating. The charges for such services always seem high, and impartial criticism is that too much rancor is stirred up by such unbusiness-like methods.

Law suits from these causes indicate a desire on the part of prospective builders to get every idea, every solution, every notion bearing upon their project without paying for them.

On the other hand, a few unscrupulous practitioners have seemingly prepared or made a business of making early sketches for nearly everything in the promotional field of which they have the slightest inkling and then browbeating owners into paying exorbitant charges for them. One side is equally reprehensible with the other. The best practice frowns upon the free offering of sketches and good conscience would require that honestly performed services of any order should be compensated. Professional bodies are desirous of removing such conditions by enlightening the public on the nature and performance of an architect's services, and priests, whose intelligence is far above the average and whose attitude must always be correct and on the side of good example, will always aid in the uplifting of standards of business decency and integrity. Law suits generally indicate a misunderstanding of a dangerous nature when they arise over preliminary plans, often carrying elements of complete lack of confidence instead of a desire to enter upon a mutually beneficial business relation.

Advertised materials of construction and building devices often commend themselves to owners or prospective clients without regard to their intrinsic merit. The architect is in a position to judge properly of the real value of any article of commerce to each enterprise and his opinion is at once more competent and entirely disinterested. It is therefore imprudent to endeavor to foist upon an architect's specifications trade articles simply because of their extensive advertisement, or peculiar personal appeal to an owner. This does not, however, preclude a discussion of all such things, but in the end the average owner would do well not to insist upon a certain make of boiler, plumbing fixtures, or brand of cement. Naturally, there are cases of reasonable preferences or abitrary selection, dictated by business connexions. Suits at law seldom arise from these points, although situations could so arrange themselves that the courts might be called upon to interfere.

An owner may not, during the progress of work, make changes in the character or disposition of the materials being employed. To do so in many cases would be dangerous, as in the slighting of a necessary amount of steel in reinforced concrete, cement in concrete, or other inadequate methods.

Cases are known of owners wishing to dispense with columns where required, and being unwilling to accept the necessary redesigning of most of the structural work as a consequence.

Temperamental differences between client and architect lead often to worry during the period of erection of a building. Owners frequently map out a time schedule of their own not in line with the program of operations in the mind of the builder. This causes delays to ensue, artificial, not actual, in the mind of the owner, and the architect is then called upon to urge the contractor to greater speed or display of speed. An architect knows the length of time actually required for the carrying out of any part of the construction, the time required for the assembling of steel trusses, the required time for the setting of floor construction and the time requirements for plastering, wood working or millwork, and the rest. The architect can admonish the contractor for real indifference, a species of delay seldom met with, but not much can be done to break down the natural routine in building. To speed up the erection of a building even rightly inside of the normal procedure generally means the neglect of something important. Hurry will show its evil effects in every case. On the other hand dilatory tactics will not be countenanced by an architect. Should he find a builder not coöperating in the interest of the owner it is the architect's duty to take drastic steps to relieve the situation. This means at times the voiding of contracts and the giving of the work to another, generally a quite difficult manipulation and one that exposes the owner to litigation and possible loss, in addition to delay.

Contractors at times fail to outline the work ahead of them and consequently await the completion of each item before taking up another. Some delay takes place as a result of the various operations, and sub-contractors may be let out at the very beginning of the work. This causes complications. The best builders owe their success and reputation to their skill in so coördinating the work. When speed is really an important factor in the erection of a building, the best contractor should be sought out and awarded the work. Sometimes owners adopt a mode of attack upon the architect and contractor which consists of a continuous complaint of neglect of personal interests and pessimistic prophesying of various disasters to fol-

low. It sometimes occurs, that for considerable periods, sometimes weeks at a time, no active operations are being done on the site of a building. This may or may not mean that nothing is being done to further the construction, but the architect is generally in a position to determine this and his assurance or statement should be accepted by the client.

When truck-loads of brick are being delivered at a job, an appearance of activity is created far more reassuring to an owner than the fabrication of iron staircases which is shop-work and done at a factory far removed from the job. The really unnecessary delays caused by an owner who withholds his decision as to what he wants, are far more common than any other kind of delay to be met. The owner may at times assume that he may rightfully delay the work while he is making up his mind about a detail, but a building enterprise should rest on mutual understanding. The owner receives or should receive value for all that he spends, but he is making a gift to no one in having work done; he is merely purchasing in the open market a commodity that he needs and something that has an authentic and well-established market value.

Interruptions of work are of several kinds; stopping of progress by weather conditions, accidents, etc., and the occasional failures of contractor or sub-contractor. Sometimes materials are lost or misdirected in transit, or mistakes are made that cause the remaking of portions; or again the architect's drawings are incorrectly made and fail to agree in such a way that work done must be discarded. These are fairly rare situations and indicate the extent of the possibility of delay due to acts of God and the lack of perfection in much of even the best studied productions. Controversy should not arise easily over delay caused by impossible weather conditions, but mistakes in the architect's plans have caused law suits. The general rule is that the architect must stand responsible for the accuracy of his drawings and specifications.

An owner sometimes assumes that architects generally guarantee the cost of work done under their direction. This misunderstanding has been a bone of contention. An architect employed by an owner to draw up plans and prepare specifications for a building should furnish an owner with as accurate a statement or estimate of cost of the proposed building

as it is possible for him to obtain. Whether he arrives at such an amount, strictly from his own experience with similar structures and his own familiarity with market prices, or whether he enlists the services of a contractor willing to aid him is of no moment to the owner. The architect may guarantee the cost of work but the American Institute of Architects tells its members in no uncertain words that they should not involve themselves in that field, which is quite properly the responsibility of the builder and not the architect's.

Many legal cases bear out the statement that the architect may not be held for the accuracy of his estimate made in good faith, as it is obviously to serve merely as a guide. An architect who should guarantee the cost of the proposed work and give substantial bond of such intention should legally be held to the bargain. Much difficulty arises when preliminary estimates of cost are not borne out by actual builders' estimates. This may be due to carelessness on the part of the architect or ignorance; neither of which is excusable.

Market prices in the building trades fluctuate as do other market prices and for the same reasons. An unusual amount of work in a locality may boost prices and cause architects' estimates made without feeling for such conditions, to be at variance with the best available prices. An architect of standing cannot conscientiously promise something contrary to his best belief and it is to be regretted that occasionally work is even secured by architects on the basis of a promise to produce a miracle in price-getting bargains that fail to be realized.

Sharp practice occurs on both sides, and owners have been known to throw aside a project to build simply on the grounds that the price was too high, a price set by them and not accepted by the architect. In such a case the architect may receive a fee for making the plans and for whatever other service he may have rendered, and the fee may be calculated upon a fair market price of the work to be done. Furthermore, he may sue for damages if the owner hurts his reputation by denouncing him on that basis.

Quite often contracts between clients and architects refer to the latter as architects and engineers. This often leads to confusion, as the owner will not wish to pay extra for the services of an engineer. The owner may contend that the

architect should be trained in engineering enough to handle any problem that may arise. Of course the architect can handle the ordinary engineering problems, but it is far safer not to do so and invade the engineer's field, and it should be seen to that the situation is not complicated by referring to the architect in the contract as engineer. The contract should provide for the services of an engineer, as does the Standard A. I. A. contract. The engineer should be selected by the architect or in any event be acceptable to him and he should be of such experience that his services become of special value to the enterprise. Many municipalities now impose the services of an inspector of concrete works on all structures having a considerable amount of such installation. His services are to be paid for by the owner. As time goes on and building construction becomes better, more involved, more scientific and more economical, at least less wasteful, the help of engineering talent is becoming more common and few reputable architects would refrain to-day from the thorough checking up and assistance of competent engineers. At the same time, engineering knowledge is more prevalent among trained architects than ever before.

The architect has by right of his position as architect the right to decide upon the meaning of drawings and specifications. He is the judge as to the quality of work done, its value to the building and as to whether it shall or shall not be permitted to become permanently part of the structure. A case of record reports that an architect refused to accept part of a wall built by a subcontractor working under contract to the general contractor and builder. The architect ordered it removed. It was done and the contractor quit the job. The court decision which ended the controversy was to the effect that the contractor was in the wrong and his liability continued after he had left the work. The decision also held that a wrong committed by an architect, granting that he might have been arbitrary or unfair, did not justify the quitting of the work by the contractor.

It is of course not an everyday occurrence, but it must happen now and then, that an architect adopts an attitude toward a work that produces hardship for the builder. Feuds may exist upon a building and the unfortunate client is certain not

to profit by such a misadventure. Tactful dealing and special efforts toward fairness all along the line make for better results than nagging and fault-finding.

Any building represents a balancing of what is desired against the item of cost. There are all shades of meaning as to what may be considered "first-class". Owners sometimes instruct their architects to produce a building in which everything will be the best of its particular kind. Each type of building is studied within itself by the architect. What constitutes good design for a small house of surburban character would not be countenanced in a library building of a monumental order. The first could logically be of light construction having plaster finish throughout the interior and equipped with exposed radiation of the usual inexpensive type. A library building on the other hand would doubtless be of stone, fireless, and possibly wainscoted inside with marble, while the heating system would doubtless be concealed, and hence more expensive than the former. Even in house-designing some clients desire and are in a position to pay for a far better type of building than others. In church, school and rectory design, the same is true and the meaning of first-class work is vague unless it is described in terms of cost. This, however often leads to criticism. An owner feels discontented perhaps at the lack of certain more expensively built features, although common sense should tell him what to expect within reason and according to the size of his budget. An incident comes to mind, of an owner who insisted that his floors were not as good as specified, and not as they should be, because they were not like some he had seen. The architect at times errs, of course, but on the average, I believe that he so studies his work that a fair balance is secured, nothing greatly out of harmony with the general average dictated by the appropriation available. Such cases of dispute do not as a rule go to court, but an architect will strive for what he knows best and do his hardest work commending to a client what he feels will be more durable, better in appearance and better as an investment.

Architects will as a rule study a building to save unnecessary cost where possible and show a considerable willingness to meet exigencies of low-cost, to this end revising designs many times and working very hard in the client's interest.

Should a situation arise where the client seriously doubts the integrity of the architect, it would be far better for the client to pay off the architect and engage another. The architect, likewise, should always be in the position of feeling free to do what his art and science, coupled with his business training, dictate.

An architect's services, to quote Article 1 of the Standard form of agreement between owner and architect, consist of the following: the necessary conferences, the preparation of preliminary studies, working drawings, specifications, large scale and full-size drawings, the drafting of forms of proposals and contracts; the issuance of certificates of payment, the keeping of accounts, the general administration and supervision of the work. Article 14 of this agreement provides for a settlement of disputes that may arise between owner and architect over matters under this agreement in all of its clauses. It provides that in the event of a dispute arising, the question shall be submitted to arbitration at the choice of either party. No one shall be nominated or act as arbitrator who is in any way financially interested in the contract or in the business affairs of either party. The general procedure should conform to the laws of the state in which the work is to be erected. Unless otherwise provided by such laws, the parties may agree upon the arbitrator; otherwise there shall be three—one to be named in writing by each party and the third to be chosen by these two arbitrators; or if they fail to select a third within ten days, then he shall be chosen by the presiding officer of the American Bar Association nearest to the location of the work.

Should the party demanding arbitration fail to name an arbitrator within ten days of his demand, his right to arbitration shall lapse. Should the other party fail to choose an arbitrator within said ten days, then such presiding officer shall appoint such arbitrator. Should either party refuse or neglect to supply the arbitrators with any papers or information demanded in writing, the arbitrators are empowered by both parties to proceed *ex parte*. The arbitrators shall act with promptness. If there be one arbitrator, his decision shall be binding; if three, the decision of any two shall be binding. Such decision shall be a condition precedent to any right of legal action, and wherever permitted by law it may be filed in

court to carry it into effect. The arbitrators shall fix their own compensation, unless otherwise provided by agreement, and shall assess the costs and charges of the arbitration upon either or both parties. The award of the arbitrators must be in writing, and, if in writing, it shall not be open to objection on account of the form of the proceedings or the award, unless otherwise provided by the laws of the State in which the work is to be erected.

It is advisable for a priest to visit the architect from time to time, making it a point to meet him at his office. A priest should see drawings, etc., for his own work in course of preparation. In this way he will gain greater respect for the nature and extent of the studies made by his architect.

All changes at the building made by priest or architect should be put in writing. Forms exist which serve as memoranda for such changes. After an agreement has been reached between client, builder and architect, as to the nature and cost of such changes, the essential items should be reduced to writing and each party should be given one of the forms filled out in triplicate. This will do much to revive hazy memories and insure against injustice to one or other party to the contract.

Priests, as well as all other clients, should refrain from making separate sub-contracts without the consent of the general contractor. In fact it is better as a general rule to avoid this altogether, as the dividing of responsibility for delays, possible accidents, etc., is very dangerous. In case one portion of a building is finished and accepted, another portion may then be given to another contractor; and it is sometimes advantageous to a client, in case of work to be executed out of the general line, that it be done by another rather than the first contractor, for example, mosaics, stained glass, marble altars, etc.

Keeping away from the necessity of arbitration is good business and applies equally to priest, architect, and general contractor. Law suits are expensive and often leave behind them hard feelings that endure for a long time.

It is recommended that acceptance of a building be made only upon an architect's decision. An amount of money is withheld as a sign of good faith for the completion of the work;

and no moving in or occupancy should occur until the architect's final certificate has been issued. Prompt payment of all indebtedness incurred is also a desirable thing and does much to stimulate energy and confidence in both contractor and architect.

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SAINT AUGUSTINE'S CONFESSIONS—A STUDY.

THE Confessions of Saint Augustine have held a place in the classics of the world's thinkers for more than fifteen centuries. It was not modern advertising that gave them rank. They are standard in thought and style, and are true to life. The "self-reproach" and the "humility" of Augustine in writing the Confessions, commonly found in current allusions, are hardly to be taken as an index of character or as evidence of the original plan of the work. Generally such allusions can be reduced to the rhetoric of stray thoughts caught up from the title or from passages here and there in the Confessions.

There is of course sorrow for sin and repentance for the errors of wasted years; but these do not prove a plan to reveal moral turpitude or to expose the sinfulness of one individual human life. The Confessions reveal the soul of Augustine, but it is the soul of his genius; it is his power to make us see objective truth in the picture of his words. There are statements as to frailty and moral wrong that we would hardly wish to repeat about ourselves; but these are minor points, lines and shades that complete the picture. "Et de malis et de bonis meis Deum laudant iustum et bonum, atque in eum excitant humanum intellectum et affectum."[1]

A study of facts and circumstances in Augustine's life prior to the writing of the Confessions reveals nothing, I believe, that can be proved to be a motive for the "act of humility" which has been held up by some "spiritual" writers as the marvel of a great mind, the reason and the explanation of the Confessions. The general character of Augustine's work during the first fifteen years of his life as a Christian layman,

[1] *Retract.*, II, 6.

priest, and bishop seems rather to exclude anything like the staging of an "act of humility".

Thirty-two titles are listed by Augustine in his own account of literary work done before the thirteen books of the Confessions were written. Much of the text of these earlier writings is taken up by what we call now problems of fundamental philosophy. Christian thought and the facts of Christian faith in their relation to the thought of the older heathen schools was the plan of his work begun before he was baptized. This plan was well in hand and completed during his life as a layman in monastic retreat on the estate which had belonged to his father at Tagaste, 388 to 391.

This compendium of right thinking about the everlasting problems of life is caught up again in the Confessions and given a new form. The old questions are seen and described in facts of personal experience. The powers of the soul in mind, thought, imagination, sense, will, are made the subject of study. The marvels of memory, the beauties of human character, the harmonies of friendship and love, the whole range of human free choice over the judgments of reason and decisions of life are described as they never had been described in the older classics of heathen philosophy. Augustine turns the text-book formulae into things of life. The old academic method had been by way of theory and speculation to find: "Quomodo bene beateque vivendum?" It began and ended in theory, and was always surely right. A new way had been opened, the way of facts in visible form: the fourfold Gospel, the literature of the New Testament, the sacred human life of the Son of Mary, the present work of the visible Catholic Church. Augustine had found this way. The Confessions will show the place it had in his experience, in human life, in history.

A strong point in the Confessions is the personal appeal, something more than the reminiscences of autobiography. We find a near approach to this appeal in Newman's *Apologia*. There is no thought in it of self-justification. Facts make up the account of the ego described, and the ego is the type that must stand or fall by its own merits. Newman had to show that his Anglican life at Oxford was sincere, when, as a leader of thought, if not the head of a party, he worked out the

"branch theory" of Christian unity, and elaborated the "Via Media" to defend the position of the "national church", which, by a tradition of three hundred years, was thought to be the rightful custodian of the Christian heritage in England. In the case of the Confessions Augustine had no Charles Kingsley to move him to just indignation. There was no biased mind blind to its own unfairness to be brought to a better sense and understanding, no crude insult to the intelligence of Catholic faith, no slur upon the honor of the priesthood. But in both these great converts there was the common cause of a reputation which was identified with the very name of Christianity and the Catholic Church. Newman was put to the test by a direct attack upon his personal honor and sincerity. The blow was struck at the priesthood and Christian standards of life.[2] Augustine's personal integrity of life had not been questioned. But fifteen years of life in the Church had brought new responsibilities. His name as a thinker and a teacher had gone beyond the limits of Provincial Africa. The letters of his correspondents and the Acts of African Councils show that this bishop of a little North African see was holding a sort of intellectual primacy in western civilization. Men like Ambrose and Simplician of Milan, Paulinus of Nola and laymen from Gaul and Spain were bringing to him questions of faith and problems of Christian life.

What were the antecedents of this new comer? What had been the influence of the visible Church in the conversion of this quondam professor in the heathen schools of the State? What account could he give of himself, what explanation of the power he held in the counsels of Christianity?[3]

[2] "What, then, does Dr. Newman mean?" . . . I reflected, and I saw a way out. Yes, I said to myself, his very question is about my *meaning*—not about my words, not about my arguments, not about my actions—but about that living intelligence by which I write and argue and act. He asks about my mind and its beliefs and its sentiments; and he shall be answered—not for his own sake, but for mine, for the sake of the Religion which I profess and of the priesthood in which I am unworthily included, and of my friends and of my foes, and of that general public which consists of neither one nor the other. . . . My perplexity did not last half an hour. I recognized what I had to do, though I shrank from both the task and the exposure which it would entail. I must, I said, give the true key to my whole life. I must show what I am that it may be seen what I am not, and that the phantom may be extinguished which gibbers instead of me. I wish to be known as a living man, not as a scarecrow which is dressed up in my clothes."—*Apologia*, Part II.

[3] Quo fructu, quaeso, etiam hominibus coram te confiteor per has litteras

These were legitimate questions. The call for an answer was one motive at least for the work of the Confessions. Facts are recalled and recounted extending over a space of forty-six years. Facts, however, are the material element only where Augustine traces the meaning of human life in Christian thought and faith. The facts of childhood, education, school life, social environment, the work of twelve years of teaching, the gropings of nine years in the maze of Manichean vagaries and skepticism are lessons from experience. They are as vivid as autobiography. Their meaning is as definite as the Articles of the Creed. They tell the life of the man, but they tell much more. They show what the visible Church is doing to raise the standard and to renew the old heathen philosophy of life.

The trials of mind before conversion and the peace he found in faith and in the Church are common to converts of every period in the Church's history. The style that describes this psychological struggle is one of the strongest points in the Confessions. He tells first what labor he experienced in endeavoring to rise above the phantasies of imagination to form a right idea, to think of God as substance and infinite, eternal Spirit: "Clamabat violenter cor meum adversus omnia phantasmata mea, et hoc uno ictu conabar abigere circumvolantem turbam immunditiae ab acie mentis meae: et vix dimota, in ictu oculi ecce conglobata rursus aderat, et irruebat in conspectum meum, et obnubilabat eum" (VII-I). The description is vivid. The figures are correct. The popular reader finds in the experience described a way to think about God, not so elaborate as a modern thesis on the metaphysics of mind, spirit, angel, God, but direct and short. Augustine continues the description in chapter ten of this same seventh book: "Et inde admonitus redire ad memetipsum, intravi in intima mea, duce te: et potui quoniam factus es adiutor meus. Intravi et vidi qualicumque oculo animae meae supra eumdem oculum animae meae, supra mentem meam lucem . . . nec erat supra mentem meam sicut oleum supra aquam, nec sicut coelum supra terram;

adhuc quis ego sim, non quis fuerim? Nam illum fructum vidi et commemoravi. Sed quis adhuc sim, ecce in ipso tempore confessionum mearum, et multi hoc nosse cupiunt qui me noverunt et non me noverunt, qui ex me vel de me aliquid audierunt; sed auris eorum non est ad cor meum, ubi ego sum quicumque sum. Volunt ergo audire confitentem me quid ipse intus sim quo nec oculum nec aurem nec mentem possunt intendere.—*Confess.* x, 3.

sed superior, quia ipsa fecit me, et ego inferior, quia factus sum ab ea. Qui novit veritatem novit eam . . . Et audivi sicut auditur in corde, et non erat prorsus unde dubitarem; faciliusque dubitarem vivere me quam non esse veritatem,—quae per ea quae facta sunt conspicitur" (Rom. 1-20). There is a wonderful abridgment here of the argument from design linked with the objective value of human thought. Truth (*veritas*) is the relation of object to mind. This truth is the proper object of thought. Thought (the divine purpose) is expressed in the design of the visible world. He then who thinks rises logically to the thought of the supreme Mind.

The story of Saint Monica in Book 9, chapters 7 to 13, gives some very interesting glimpses of domestic life in the fourth century. Incidentally statements are made also which show us something of the character of Ambrose and Monica, two of the most loveable saints of the early centuries.[4] Again there are explanations by way of digression which we count now with classical sources of information about the Ambrosian hymns, congregational singing and the customs of the church of Milan.

The details about Saint Monica's childhood and home life are something more than idle talk. There is just one way to account for them logically. They are Monica's own recollections to her children to enforce the precepts of Christian self-denial by way of example. Augustine describing the last days and the death of his mother recalls how she used to tell of her childhood days. The stern discipline of the old servant, who was serving the third generation in her father's family. She, the venerable servant, had her own ideas about training children in habits of self-restraint, and by reason of honorable service her word was law. Her little charges must learn self-control. They must be trained to take no water outside the regular hours for meals. The habit of self-denial must fit them for the work of life, when the wine cellar in their own homes shall be under their own control and command.

Monica had told her children also how as a little girl she had found herself yielding to a taste for wine, and how she had been corrected, not by the admonitions of her own mother, not

[4] Book VI, Chapters 1, 2, 3, 4, and Book IX, Chap. 7 *et seq.*

by the vigilance of the good old nurse, but by the spiteful retort of a younger maidservant, with whom she had quarreled, whose taunt, "Meribibulam," cut her to the heart and cured her.

This Christian mother of the fourth century finds the way to the practice of temperance and moderation in the sanctions of conscience and the examples of Christian self-denial. Some of our legislators are still looking for that way in statute laws, patrol and armed enforcement.

There is a trueness to life and to human standards in the characters described by Augustine which is seldom found in later and recent ascetic writers. The background, of course, is Augustine's concept of God. There, in changeless eternity, the changing vicissitudes of time are present facts; there they have their value for history and human life. But the men described are types of men whom we know and meet every day.

The account of the action of Saint Ambrose, opposing the imperial Arian party in 386, is as vivid as the facts we read in the morning paper. The crowds of Catholic believers gather in defence of their Bishop—Monica was with them.[5] They shut themselves up in the church, the building which the State authorities were demanding for the use of the Arians. They chant the hymns which Ambrose had composed. They defy the militia sent to frighten or to apprehend them. There is no hero to be seen in this description, though the stand for principle was heroic, the answer of Ambrose sublime.[6] The whole fact made history and marked the policy of State and Church for a thousand years.

Style and expression are no doubt powerful factors in the Confessions. But words and rhetoric alone will not account for the popularity of the work, and the known circle of readers, of whom Augustine writes thirty years after the Confessions were published: "Quid autem opusculorum meorum frequentius et delectabilius innotescere potuit quam libri confessionum mearum?"[7]

[5] "Ibi mea mater, ancilla tua, solicitudinis et vigiliarum primas tenens, orationibus vivebat."—*Confess.* ix, 7.

[6] The words of Ambrose are: "Absit a me ut tradam Christi haereditatem. . . . Respondi ego quod sacerdotis est: quod Imperatoris est facit Imperator, Prius est ut animam mihi quam fidem auferat."—Migne, *P. L.* xvi, col. 1155.

[7] De Dono Perseverantiae, cap. XX.

The Confessions are aids to thought about the most ordinary things of life. They describe an attitude of mind, the Christian way of looking at facts which make up the whole of life and human history. They introduce the reader to a study of the meaning of things by way of observation and simple suggestion. The experiences of childhood, the trials of mind, later the struggles against habit and self are lessons in concrete form. They help right thinking about problems and questions that come into every life.[8]

There is a modern way of looking at pedagogy as a development of recent years, the exclusive product of our own times, intellectually quite superior to times when men thought in terms of Christianity and religion. Augustine describes the experiences of his childhood in acquiring his mother tongue. He compares this way of nature with the later blundering methods of school training. The facts and principles are there fresh from the fourth century. They are as new as the latest fad on the "Psychology of the Child Mind". Moreover they are true.[9]

One of the most pleasing features of the Confessions is found in Augustine's description of his friends. Here again is a point of similarity between Augustine and the great Oxford leader. It is the feeling of dependence in both these men; the sympathetic thought, the confidence and trust in friends that brings out the true side of human life. We know Newman better from knowing his friends: Hurrell Froude, Henry Wilberforce, Ambrose St. John. "Dimidium animae meae", the words of the heathen poet, are quoted by Augustine when he tells of the gloom which filled his soul, in the absence of faith and hope, when a friend of his boyhood and school days

[8] "Ego cum deliberabam ut iam servirem Domino Deo meo, sicut diu disposueram ego eram qui volebam, ego qui nolebam: ego ego eram. Nec plene volebam, nec plene nolebam. Ideo mecum contendebam, et dissipabar a meipso. Et ipsa dissipatio, me invito fiebat; nec tamen ostendebat naturam mentis alienae, sed poenam meae."—*Confess.*, vlii, 10.

[9] "Et memini hoc; et unde loqui didicerim post adverti. Non enim docebant me homines majores praebentes mihi verba certo aliquo ordine doctrinae, sicut paulo post litteras; sed ego ipse mente quam dedisti mihi. . . . . Ita verba in variis sententiis, locis suis posita, et crebro audita quarum rerum signa essent paulatim colligebam. . . . . Sic cum his inter quos eram voluntatum enuntiandarum signa communicavi, et vitae humanae procellosam societatem altius ingressus sum pendens ex parentum auctoritate nutuque majorum hominum."—*Confess.*, i, 8.

died.[10] Alypius is "Frater cordis mei". Evodius, Nebridius with Alypius are described as the human supports of his life. The three had come from Africa to Milan, apparently to participate in a plan to study philosophy, "to be near him", he says, in the crisis which brought them into the Church.[11] They returned with him to Africa to take their part in the design formed at Milan for a school of Christian thought and ascetic life.[12]

Augustine's recollections of Alypius are particularily interesting. They are biographical notices of a friend of sterling qualities, a convert who stood high in social and civil life, later, 394 to 430, bishop of their native Tagaste. There is no hiding of defects, no boasting of the "superman" in the friend whom Augustine loves and admires. The moral defeat of Alypius when he yielded to the allurements of the gladiatorial shows is told as plainly and as vividly as the fact of his firmness when he dared to spurn political "graft", and triumphed over the human crookedness of government and administration in the fourth century (vi-8-10).

The friends whom Augustine describes are not figures in parade. They act and talk like men. Monica of course is more than a friend, but her words too are the words of a real mother. After acknowledging his wanderings from the way of the Catholic faith and a clean life Augustine recalls his mother's consolations to him in her last illness. He writes down for future readers how she had reminded him that the harm he had done was harm to himself and to the fair name of the Catholic Church; that she herself had never heard from

[10] See a very dramatic account of this disconsolate state of mind in Book IV, chaps. 4 to 7.

[11] Alypius was baptized with Augustine. The two others, Evodius and Nebridius, had come to the Faith earlier. Nebridius was teaching in the private schools of Milan. Alypius was engaged in the practice of law. The three converts, Augustine, Alypius and Evodius, all were within a few years bishops of sees in Provincial Africa.

[12] The first plan was something like a Brook Farm Community. It is described in the *Confessions*, vi, 14. At that time Augustine and some of his associates were still insecure as to the Catholic faith. Later, when Augustine was preparing for Baptism, the series of school books edited under the advice of a circle of Christian friends (*Retract.*, I, 6), seems to be a development of the same plan. The final realization of the design is seen in the monastic retreat when the community settled on what had been his father's estate, and lived under the direction of Augustine as a Christian layman—388 to 391.

his lips a harsh word to wound her heart or hurt her feelings.[12] The words which describe the beauty of Monica's life cannot be phrased in English. "Sategit eum (Patritium) lucrari tibi, loquens te illi moribus suis, quibus eam pulcram faciebas et reverenter amabilem atque mirabilem viro" (ix-9). It is her life that speaks. Her life makes her lovable, venerable, the admiration of those who know her. Her life is God's gift to the world.

The last three books of the Confessions are informal meditations on mind, memory, the metaphysics of matter and form, time and eternity. They open the way to our modern text books in the philosophy of the schools and the cosmology of Genesis.

There is something in Augustine's style that is not found in the studied rhetoric of the heathen masters. Perhaps it is that he has something to say. There is rhetoric, but its force is like the natural expression in a speaker's face. The thought seems to be more transparent than the word. The Catholic Church has taught him to think. The subject is God, the created world, the human soul and self—his message to the world.

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GETTING THE PEOPLE TO READ.

ONE of those luminous instances which sometimes serve to light up a whole attitude of mind, has recently come to our attention. It was the case of a priest who gave a really stirring and interesting talk, full of personal enthusiasm, on a certain book which he recommended to his hearers. The congregation listened intently, and the priest was quite gratified to see their interest. Some days later, he had occasion to make a gift of this same book to one of his friends, and accordingly he went down to one of the Catholic book stores and asked for the volume. Now, it was a book which all Catholic book stores keep on hand in various editions, for it is one of the most popular of all spiritual books. What was the surprise of the priest when the book-seller regretfully informed him,

[12] "Appelabat me pium; et commemorabat grandi dilectionis affectu nunquam se audivisse ex ore meo iaculatum in se durum aut contumeliosum sonum."—ix, 12.

"That book is all sold out. So many people came in here on Monday and bought copies of it, that they took every single one we had on the shelves."

A Significant Reaction.

It is hard to tell, and this is the point we wish to make, whether the good priest who brought about this rush on the volume in question, was more pleased or surprised. He was pleased, because he had been able to do a good deed and to realize at the same time the influence of his words. But he was very much surprised as well, because he never had believed before that one talk on a book could have induced so many people to read it. Now, both the surprise of the priest and the efficacy of his words seem to be very significant. They point out that too many parish priests are too little aware of the power of their own words to stimulate the right sort of reading, and that they exercise all too little the power that they possess in this important regard.

One sees priests who are thoroughly convinced of the importance of good reading, who are concerned with the fact, when it comes under their notice, that their people read so many bad and indifferent books and so few Catholic volumes, and who yet seem to have no adequate conception of all that they could do to change this situation, by their own personal and persevering effort. They even go to some trouble to buy and make presents of Catholic books, thus doing very little, so far as our experience shows, to stimulate a real interest in good reading; for a Catholic book, received as a present, is often allowed to gather dust. It is a hundred times better to stir up in the people sufficient interest and sense of responsibility about their reading to make them go and buy Catholic books, which they are pretty sure to read and value because they have paid for them, than to make them presents of good Catholic literature, in which they have no interest at all.

The Present Situation.

What is the actual condition of our Catholic people as regards the buying and reading of Catholic books? It is truly a scandalous one. Out of a hundred representative families, we find very few properly supplied with good Catholic reading or interested in Catholic books. Of course, some of our maga-

zines are distributed by a system of forced subscription which depends sometimes on agents and sometimes on premiums. A number of them, however, make their way by their own appeal. Others are left unopened in their covers, after they have been subscribed for out of a sense of duty or under pressure. But we are speaking now not of Catholic magazines, but of bound books. Unlike magazines, books have a permanent place in the household as part of the family possessions. It is rare, indeed, to find a family that is doing its full duty in regard to buying and reading Catholic books. Conditions will never change much until our parish priests become aware of the full extent of their powers in this important regard. It is they, and they alone, who, by their constant suggestions and persevering instructions, can effectively change the attitude of our Catholic people and induce them to buy and read Catholic books.

There was a time when very few good Catholic books were on the market. People might have been excused for not doing much Catholic reading, then. But the last few decades have witnessed an extraordinary development of Catholic literature in English, much of which is still patronized almost exclusively by Sisters and priests. We have twenty million Catholics in the United States to-day. If one out of one hundred of them bought one book a year, that would be two hundred thousand books, purchased each year by the laity. At the present time it is doubtful whether one-fifth of that number of books is bought by the laity, excepting cheap editions of books on controversy and in explanation of Catholic doctrine and prayer books. For the rest, the supply of our Catholic publishers is absorbed chiefly by the Sisters and the priests.

Some Practical Suggestions.

There are several practical ways in which the parish priest can encourage good reading. One way, of course, is by preaching about it frequently and by giving definite suggestions as to books in which he feels a personal interest and which he judges will be helpful. This may be tedious, but it gives results. It is no easy matter to get people to buy and read books when there are so many other ways of spending money, and so many, to them, more appealing ways of passing time.

But the importance of this subject counterbalances its difficulty. It is only by continual suggestion that the people will acquire the habit of buying and reading good books.

The opinion is sometimes expressed that Catholic books are too expensive. Sometimes this complaint is justified. The reason is very simple. An edition of one thousand or two thousand copies makes each copy cost much more than in case of an edition of 20,000 copies. Catholic publishers know beforehand that they will make few sales outside the clergy and the Sisters. Hence they have to calculate from the beginning on small editions. The secular publishers, on the other hand, know that if the book which they put out is a success at all, tens of thousands of copies will be sold. This is one reason why Catholic books are higher in price than other kinds. Here, again, we priests have the solution of this difficulty in our own hands, because we can notably lessen the cost of Catholic books simply by enabling the book-seller to dispose of larger editions. Besides, with a greater demand and a larger market there would be more competition and competition lowers prices.

THE PUBLIC LIBRARY.

Another wide field of apostolic effort for the parish priest is the public library. It continually develops its program of service, and is sensitive to the demands of the public. If, therefore, our Catholic people are seriously interested in their own literature and they ask for it at the library, the officials will meet the demand as far as they can. This would be a benefit both to the Catholics who would thus be enabled and encouraged to read their own literature, and to inquiring non-Catholics who might come into the library to look up some point of history or controversy, and would be led to read Catholic books by finding them ready at hand.

At the present time, one of the most jejune and poorly furnished of all departments in most public libraries is the department of Catholic books. It is quite pitiful to look through the card catalogues in public libraries of cities where Catholics form a large part of the population, and to see the mute evidence of the apathy of the laity to Catholic reading, as shown in the lack of Catholic books. Of course, it is very important in this connection to see that the Catholic books which

are secured by the library shall be kept in circulation, so that a reasonable interest may be shown in them after they are on the shelves. It is not fair to the library to urge the librarian to put in a number of Catholic books and then to let them lie unused on the shelves. A careful watch is kept on the circulation of volumes. If the library authorities find that the books ordered at the request of Catholic patrons remain unread on the shelves, they will give little attention to such demands thereafter.

A Catholic Free Library.

How far the public library will go when there is a real demand for Catholic books may be learned from the instance of the Catholic free library in St. Louis. This library was begun by some few devoted Catholic people and was carried on for a time by the volunteer efforts of a zealous Catholic woman who personally kept it open at certain hours. The collection of books gradually grew. Much good was done, as non-Catholics as well as Catholics drifted in. After a while, the library was housed in the headquarters of a Catholic women's association, and then the public library agreed to take it over as a department. At the present, it is maintained in a large room in the basement of the St. Louis University, where a salaried librarian is kept on duty by the public library and this same public library supplies periodicals, new books, and keeps the old books in good condition. The library is very well patronized, and while it is maintained as a department of the public library, it keeps the characteristics of a Catholic library which it has had from the beginning. No doubt a good many non-Catholics as well as Catholics use the special facilities it offers to get in touch with Catholic literature.

Some of our parish organizations are looking about for a common interest. The systematic campaign for Catholic reading in libraries and in homes offers a worth-while program. Even if great results are not forthcoming, at least what is accomplished is visible and concrete. So many books are circulated through the public libraries, so many volumes brought into Catholic homes, and the members can keep tab, so to say, on their own success.

A Book A Month.

One way of promoting Catholic reading which has proved very successful in a parish we have in mind, is to give each member of the Sodality, each month, a copy of the same book or booklet. These copies may be bought out of the sodality funds, or, if these funds are not sufficient, a special entertainment may be held or a collection taken up for the purpose. By buying the books wholesale the expense is lessened, and sometimes the booklet provided may be a cheap and inexpensive one and sometimes a larger and more expensive volume may be given. This gives assurance that every member of the sodality shall have at least twelve new books or pamphlets every year, to read, to keep at home, or to give to friends. It has the disadvantage of not encouraging the buying of books. The sodalists get them for nothing, so far as the individual is concerned, for it is the sodality that pays. Still, this disadvantage may be offset by a vigorous campaign to encourage the buying of other books in addition to the ones given away. There is no question that such activities as these are extremely needed, and, though the priest who takes them up may have difficulties and trials, he will be doing a splendid service to the Church and to his people.

What of Reading Circles?

It is to be regretted that the Catholic study clubs and reading circles which used to be so popular, have fallen into disuse. Our people read a great deal, but it is mostly for amusement or to keep up with the news. It is a rare exception when even the graduates of our colleges and universities take an interest in Catholic books after school years. It would be well worth while for the parish clergy to make an effort to start reading circles of moderate size. Large groups are less favorable for good work. Most good work begins with a few. Enterprises which have changed the face of the world have been carried on by small, devoted groups. If the priest can gather about him even a handful of young people, and get them sincerely interested in Catholic reading and in self-improvement through reading, he will be doing a work the ultimate results of which are hard to calculate. If we look at the study-club problem and the reading-circle suggestion from this angle, it does not

seem nearly so difficult. To be content with influencing a few, and to get those to influence a few more, and so to let the circle widen gradually and naturally, is a sure, though slow, means of promoting good reading and serious study.

There is a great craving nowadays for information. Our educational institutions are crowded. Our schools are thronged with people who wish to improve their defective education or to push their education further. All kinds of magazines exist to supply the demand for special information. Why cannot the priest in his parish find at least a limited group of young people who will turn their interest toward Catholic reading?

Book Talks.

Another means we have seen of promoting the reading of good books is the holding of book talks, and this can be done in connection with any parish society, or as a general parish activity. The fundamental idea of a book talk is to secure some capable readers and speakers who will make a study of assigned volumes and will spend about ten or fifteen minutes in giving an interesting account of the volume in question. If four or five speakers are prepared for one evening's entertainment, they can pass the time very pleasantly and profitably for the audience. Each speaker begins with a short description of the author of the book assigned, a brief sketch of his life and an account of his other works, and then goes on to speak of the particular book and to give a short account of its contents and its general purpose. The giver of the book talk then reads, with expression and interpretation, some selected passages which he or she has chosen as most characteristic. A few minutes may be given to the answering of questions about the author or the book. After a quarter of an hour or so has been spent in this way, the next speaker goes through the same procedure in regard to the volume which he has read. One talk succeeds another, until the time allotted to the program has been taken up.

We have seen a very useful detail added to this plan of book talks, by having on hand, from the public library or elsewhere, some copies of the books discussed. These copies are offered to those present who wish to borrow the book and read it after

having the talk thereon. On occasion of one series of book talks, we recall that a librarian was sent down from the city library, in charge of the books, and those present could borrow the book at once, in just the same manner as if they had called for it at the public library. Such activities have a double advantage. They educate the audience, and they excite an interest in reading. To hear the selected extracts intelligently read arouses a desire to read more of the book, and the fact that it is so easy to secure the book adds to the effectiveness of the book talk.

THE CHURCH DOOR BOOK-RACK.

Still another means which offers itself to the parish priest for encouraging good reading is the well-known church door book-rack and the less well known, but very effective, church door library. The book-rack has many possibilities. In its simplest form, of course, it is merely a collection of cheap pamphlets to be taken by the passer-by and to be paid for by small contributions put into a box. Some one must take constant care of the book-rack, and keep it clean and well stocked, as the sight of a cheerless array of dog-eared pamphlets is rather a detriment than an encouragement to good reading. The St. Vincent de Paul Society is often given this charge, and whatever profit comes in is thus used for the relief of the poor. In some parishes the book-rack takes on a more interesting and attractive form, by the addition of paper-bound books to the pamphlets. There is no reason why the book-rack might not go a step farther and include cheap editions of bound books, which can be sold for a reasonable price. These books might be clearly labeled with the price and a notice might be put up, requesting any one who takes a volume to drop in the corresponding payment, as the book-rack has to be sustained from these contributions. In fact, the extent and variety of the offerings of the book-rack will only be limited by the interest and generosity of the person or society in charge.

THE CHURCH DOOR LIBRARY.

The church door library is quite unlike the book-rack. The purpose of the latter is to dispose of the volumes at a minimum price. The church door library offers books to be borrowed

and taken home and returned again by interested readers. The only difference between the church door library and a regular library is that the church door library is left at the mercy of the general public; and while, of course, some losses are sustained, the character of the books, and the fact that they are offered only in cheap editions prevent any considerable loss.

The way to establish a church door library is to place a cheap book-case, with open shelves, or, at least, unlocked doors, in the vestibule of the church, where it will be indoors and protected from the weather and at the same time accessible to passers-by. In this bookcase are put a number, say about twenty, of selected volumes, chosen for their general interest and general usefulness to the people who pass by. Books which explain and defend the doctrines of the church, Catholic fiction, and similar volumes will be most patronized. Some books on personal piety, however, ought to be added, so that the reading may be more beneficial and suitable to all classes.

In each book the name of the parish is stamped and a typewritten or printed slip is inserted, asking that the book be returned after two weeks, so that someone else may have an opportunity to read it. A sign above the bookcase reads: "This is a circulating free church-door library. If you wish to borrow any of these books, please write your name on the card inside the book, together with your address and the date on which you take it out, and leave it in place of the book on the shelf. In two weeks kindly return the book, so that some one else can read it, and cross out your name on the card, replacing it in the book. Then please place a contribution in the box, supplied for the purpose, so as to help support the library." Inside each book is a card with places for the names and addresses of the persons who take out the book. One would think it would be very interesting for some parish priests to try this little experiment. The outlay involved is not great.

A sectional bookcase of two or three sections can be had quite cheaply, and the books for beginning may be taken from the parish library, or purchased at little cost. Some of them will no doubt be lost, but from the experiences we have heard recounted, the loss is not very great, and probably is due to the

fact that some people forget about returning the copies they have borrowed. If the first experience succeeds, it will be easy to enlarge the collection. Here, again, some parish society, or group, which will be the better for getting interested in a definite activity, might be encouraged to take charge of the church door library.

Our people ought to be encouraged, too, to visit Catholic book-stores and look over for themselves the new books which are constantly appearing. The Catholic book-seller is engaged in a work which is surely a benefit to the Church and he deserves, not only the personal patronage of the priest, but, which would be of much more importance to him financially, the patronage of the laity as well. Where a priest can buy one book, his congregation could easily buy hundreds, and where the priests and Sisters are now bearing on their own shoulders the greater part of the burden of the support of Catholic literature, these same priests and Sisters could by concerted effort and encouragement induce the laity to buy a hundredfold more Catholic books than are now in circulation. When the priest returns from a visit to the Catholic book-store, what should be more natural than that on the following Sunday he should say a few words from the altar about the volumes which have specially caught his fancy as suitable for his people's reading, and should mention that he saw them at such and such a book-store, and that he would like to have his parishioners drop in, when they go downtown, and look over them likewise.

If one sermon, as we stated in the beginning, had the result of selling out all of the copies of a certain volume which the book-seller had in stock, what might we not expect from a whole series of talks on Catholic books and Catholic book-sellers.

THE SECULAR BOOK-STORES.

Finally, the secular book-stores and department stores are just as sensitive to the demands of the public as is the public library, and the same means which would induce the public library to keep a good supply of Catholic books on hand, would also induce the secular book-sellers to "stock" them and to keep them on exhibition. We shall ask leave, in this connexion to relate a personal experience that is half humorous

and half sad. We had occasion to visit a department store recently. The book department was visited. It is one of the largest in the country, or perhaps, in the world.

"Where are the Catholic books?" we said to a genial floorwalker.

"You will find them over in the corner with the other religious books," he said.

There in the corner, entrenched behind some tables and surrounded by various bookcases, was a large and solemn-looking female who appeared to be the presiding genius of the religious books.

"What Catholic books have you on sale?" we asked of her.

"The only Catholic books we keep in stock," she replied, with precise and formal tones, "are prayer books".

"What!" we said, "are Catholic prayer books the only Catholic books you sell?"

"Yes," she replied, "prayer books, beads, and crucifixes."

"Why," we said, "do you not keep other Catholic books?"

"Because," she answered, "those are the only ones we have any call for. When people do happen to ask for any other Catholic books, which is seldom, we take an order for them, but there is not enough demand to justify our keeping any stock, except the prayer books, beads, and crucifixes."

"Well, where are your religious books and what are their character?" we asked.

She waved a hand at the book shelves and, approaching them, we read the most extraordinary series of titles ever classfied under the general heading of "religion". There were books there on Theosophy, Christian Science, and every 'ology and 'ism known to man. But there was not a Catholic book in the whole lot, so far as our interested scrutiny disclosed. Sadly retreating from this distressing scene, we met the genial floorwalker.

"Aha," said he, with professional sprightliness, "what do you think of our book department?"

"This is certainly a singular institution," we answered.

"Yes, indeed," said he, "one of the most remarkable in the world. In these exhibits, spread out before you, there are two hundred and fifty thousand dollars worth of books."

"You mistake," we answered. "This is a singular institution, because in all this vast array of books you have no Catholic books but prayer books."

He seemed taken aback and even startled. "Is that so?" said he. "I am a Catholic myself, and the buyer for our book department is a Catholic."

"Where is she?" we replied. "We would like to talk to her."

"Ah," said he, "that is impossible, for at this moment she is in Europe, buying some more books."

Later on in the year, however, happening to pass the same department store again, we were able to interview this expert book-buyer.

"You are a Catholic yourself, and how is it, then, that there are so few Catholic books here in your department?"

"Why, Father, if you will tell me any book that Catholics will buy, we will put it in stock; but the fact is that we cannot carry Catholic books here because they simply rest on the shelves. Non-Catholics come in and demand their books, but Catholics seem to take no interest in their own publications and that is the reason why we have no Catholic books in stock except prayer books, which Catholics do seem to buy."

Such an experience in only an added proof of the opportunities which every priest has to do a real service to the Church and to his people by encouraging the buying and reading of Catholic books. But for this work patience and perseverance are surely required. There is a field ripe for the harvest. May our devoted priests enter in and reap great fruits for the Lord.

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THE USE OF WORDS IN SPIRITUAL LIFE.

A QUIET hour devoted, now and then, to the study of our use of words in spiritual life is of greatest service in improving self-knowledge and checking the progress of self-deceit. If one is unable to apply appropriate words to actions that concern or that invite the direction of conscience, or if judgment of actions to which such terms should be applied, is faulty, the result in spiritual life is more or less like that to which aphasia is applied. If the word sin is not applied to the action which is a sin; if the term duty is withheld from an action which is in fact a duty; if the phrase "occasion of sin" or temptation is not attached to circumstances to which either should apply, there is immediate danger of a mistake in moral guidance which will hurt spiritual integrity.

This may occur because an action is not properly judged or because a word is not correctly understood and applied. It may be due also to lack of good will or of serious self-knowledge. Whatever the cause, one sees readily that wholesome moral life demands correct understanding of terms and appropriate use of them in the direction of conscience. Social life depends on the correct use of words and common understanding of their application. Contracts, promises, instruction, in fact all of the uses of written or spoken words demand correct understanding of them and the accurate application of them to actions. Correct use of labels on bottles of medicine in a drugstore conditions the safety of every one for whom doctors write prescriptions. If a label indicating harmless contents is placed on a bottle which contains deadly poison, tragedy will result if the pharmacist in making up the prescription uses the poison without knowing it. In a similar way if the poison of sin is not indicated by applying the term to actions which are sins, one is exposed to serious misdirection of conscience.

It is true that sin is mainly in intention. Nevertheless all actions which are sinful should be labeled as such. The distinction between subjective and objective sin, fundamental as it is, may be set aside for the moment, since we are concerned mainly with the intelligent direction of conscience as the use

of words may be related to it. The faithful Christian wishes always to avoid sin and to train his conscience in the loyal obedience to the moral law. He wishes to understand and to perform all duties, to neglect none and to shrink from no effort that real duty involves. Hence it is necessary so to instruct the faithful and so to interpret behavior that the approaches of sin may be detected, temptation may be baffled, duty may be clearly perceived when possible, and the ideals of Christian living may be obeyed without error in fact or in understanding. Now if we ordinarily guide ourselves by the meaning which we attach to words and by the application of them to actions, the definitions and application of terms used in spirtual life become objects of immediate daily solicitude. "A small list of words will tell almost as much about a man as his biography." "It is because words are the children of living and the result of mental and moral training."

This duty of attention to the meaning of words in spiritual life is not an easy one. It is extremely difficult to gain true self-knowledge, to understand feeling and emotion, to detect the subtleties of motives which affect decision and effort. "Examine your words well", says Adam Bede, "and you will find that even when you have no motive to be false it is a hard thing to say the exact truth about your own immediate feelings." Honesty with self in the intimacies of personal feeling and motive is an exacting obligation. Self-deception awaits us at every turn. Faults are excused with unsuspecting generosity, and misrepresentation of motive is not uncommon. Duties are interpreted at times with a narrowness which suits convenience and temperament and does little honor to our ideals. A recent novelist indicates this with good effect. "The youth who calls his pleasures by their real names has learned the secret of resisting them." What may we expect from those who refuse to call their pleasures by their real names, who fail to use the terms of moral and spiritual life with unfailing accuracy. "Thou art ensnared with the words of thy mouth and caught with thy words." "Words from the mouth of a man are as deep water."[1] Should not every Chris-

[1] Proverbs 6:2; 8:4.

tian long to be able to say with Eliu, "My words are from my upright heart and my lips shall speak a pure sentence."[2]

The larger bearing of the thought now held in mind is set forth by Newman in his sermon on Secret Faults.

> Thus it is not too much to say that all those who neglect the duty of habitual self-examination are using words without meaning. The doctrines of the forgiveness of sins, and of a new birth from sin, cannot be understood without some right knowledge of the nature of sin, that is, of our own heart. We may, indeed, assent to a form of words which declare those doctrines; but if such a mere assent, however sincere, is the same as a real holding of them, and belief in them, then it is equally possible to believe in a proposition the terms of which belong to some foreign language, which is obviously absurd. Yet nothing is more common than for men to think that because they are familiar with words, they understand the ideas they stand for. Educated persons despise this fault in illiterate men who use hard words as if they comprehend them. Yet they themselves, as well as others, fall into the same error in a more subtle form, when they think they understand terms used in morals and religion, because such are common words, and have been used by them all their lives.

I.

The interests of spiritual life demand that we have an accurate understanding of the words temptation, occasion of sin, sin, duty, holiness, virtue. Every one of them bears on our relation to Almighty God, on the direction of the will in harmony with the divine law, on the engagement of imagination, feeling, intelligence, and preference in establishing prompt recoil against sin, honest resistance to its disguised approach and glad obedience to the call of duty. The way in which others use these terms are of primary concern to them. The way in which we use them ourselves in reflection, confession, examination of conscience, spiritual reading, and in receiving instruction from others is of immediate concern to us. We readily overlook the mystery of words, their dominating power in personal life and the limitations which they create in the wider zone of their application day by day. "It is not in the words which others say to us, but in those other words which these make us say to ourselves, that we find our gravest lessons

[2] Job 33 : 3.

and our sharpest rebukes. The hint another gives us frequently holds trains of thoughts which have been getting themselves ready to be shaped in inwardly articulated words, and only awaited the touch of a burning syllable, as the models of the pyrotechnist only wait for a spark to become letters of fire."[3]

There are three levels along which words of the spiritual life move. We note first a general definition which is abstract and impersonal. Temptation as we ordinarily use the term relates to an external or internal influence which inclines one toward sin, prepares first steps toward the commission of sin. An occasion of sin is a set of circumstances out of which temptation and finally sin, may result. Sin is a deliberate violation of the law of God. Duty is an action required of one in the divine ordering of life. Virtue is the habit of right action, that is of obeying the law of God. Holiness is a condition of life resulting from harmony between human action and divine law. These are definitions which are in general accurately understood by all Christians, and in the abstract correctly used. But they do not yet relate to any specific act or to any particular person. They are necessary in the course of Christian instruction, fundamental in upbuilding Christian character and therefore helpful in the highest degree. Each may be considered as a major premise in the syllogisms of holiness. Sin must be avoided. Such an action is a sin. Therefore it must be avoided. Duty must be performed. Such an action is a duty. Therefore it must be performed. Now the force of such syllogisms depends on correct understanding of terms and appropriate use of them in relation to actions. The two assumptions that sin must be avoided and virtue must be practised underlie all Christian life.

We bring all of these terms nearer to ourselves when we make abstract definitions of particular kinds of sin or particular kinds of duty. Thus in the abstract, justice consists in giving to others what is due to them. Truthfulness is obedience to natural and divine law which governs the use of language in communications. Anger, pride, envy, and impiety may be defined in the same general way.

[3] Holmes, *Guardian Angel.*

On this second level these words relate to particular lines of action which are conventionally adopted in our instruction and in our living. But even here the terms are impersonal, somewhat abstract and not yet applied to person and to action in a definite and concrete manner.

There remains a third level. Here we meet the task of applying these words to actions about to be performed by ourselves, here and now in the process of Christian living. Our understanding of them and our correctness of judgment in applying them to our own actions become matters of immediate and supreme concern. At this point the interests of eternity await our correct judgment of an action, clear insight into its motive and correct application of labels to motive and action as God observes us. Inability to use words appropriate to actions, misapplication of words, and misunderstanding of motive, if they occur, leave us undefended at many points when sin threatens or duty calls. Conscience sits as judge in every deliberate action. Evil and virtue make argument. Intelligence defines terms and God awaits our decision.

The following, from James the psychologist, furnishes a good illustration of the subtle way in which one may be tempted to juggle with words when conscience faces a struggle.

> Where, however, the right conception is an anti-impulsive one, the whole intellectual ingenuity of the man usually goes to work to crowd it out of sight and to find names for the emergency, by help of which the dispositions of the moment may sound sanctified, and sloth or passion may reign unchecked. How many excuses does the drunkard find when each new temptation comes. It is a new brand of liquor which the interests of intellectual culture in such matters oblige him to test; moreover it is poured out and it is a sin to waste it; or others are drinking and it would be churlishness to refuse; or it is a bit to enable him to sleep; or just to get through this job of work; or it isn't drinking, it is because he feels so cold; or it is Christmas day; or it is a means of stimulating him to make a more powerful resolution in favor of abstinence than any he has hitherto made; or it is just this once, and once does not count, etc., etc., *ad libitum*—it is in fact anything you like except being a drunkard. That is the conception that will not stay before the poor man's attention. But if he once gets able to pick out that way of conceiving from all the other possible ways of conceiving the various opportunities which occur; if through thick and thin he holds to it that this is being a

drunkard and is nothing else, he is not likely to remain one long. The effort by which he succeeds in keeping the right name unwaveringly present to his mind proves to be his saving moral act.[4]

Who has not seen or known grave duties slighted because the term had not been correctly applied to a situation? Who has not seen resentment parade under the name of innocence, cruelty justified by the label of duty, disloyalty drive a blade into the heart of friendship and calling the action one of justice, modesty shamed into retirement in the name of amusement or custom, oppression self-satisfied under the cloak of progress? How many crimes have not been committed under the name of liberty. What is all of this other than a kind of self-deception by which words appropriate to actions are not used? Whether it is due to the lack of understanding of terms or of the real significance of actions, is for the moment secondary. The interests of the soul require correct understanding in both cases. No mistake will be without its measurable consequences in the moral and spiritual history of any life. If we shall avoid with determined care only such actions as are labeled sins, we shall be left without recoil and without defence beyond the zone covered by our definitions. The beginnings of sin are frequently disguised. Only a sharp spiritual sense will enable one to interpret hidden beginnings as pointing in the direction of spiritual rebellion. Again, one will be just, modest, truthful, zealous, kind, or loyal, only as one defines the terms and applies them when conscience raises a question.

In the application of terms to actions, we may go to extremes. There are those who see sin everywhere and render themselves unhappy because of this. They apply a rigorous unwarranted interpretation to the term which thus becomes most distressing in their personal life and in their influence upon others. Similarly such persons make duty and virtue so extreme and exacting that judgment is thrown out of all relation to reasonable standards and peace is destroyed. On the other hand, we find those who are so lax in the interpretation of both sin and duty as to reconcile careless behavior and indifferent zeal for spiritual progress, with an obstinate complacency and comfortable way of life which robs character of noble aspiration. The

[4] *Papers on Philosophy*, p. 72.

history of Jansenism furnishes apt illustration of the entire process.

Any priest who has average experience will have met both types in the confessional and outside of it. If, for instance, a penitent feels resentment deeply and acts upon it while refusing to see sin in his behavior, he and his spiritual director will disagree as to the application of the term sin to the action in question, assuming of course that the later judges it to be sinful. A person may by choice live in a condition, or follow a course which in the judgment of the priest constitutes an occasion of sin which might be avoided. Unless the former can be brought to apply the phrase "occasion of sin" to the situation, he will hear no advice and obey no direction which may be given in respect of it. Here again the difficulty is one of applying a term to a situation. In ordinary speech we describe a trifling disagreement as a "lis de nomine". In the cases mentioned, however, this "lis de nomine" is fundamental. It concerns the welfare of a soul which is conditioned on the correct application of a term in the moral life to a situation.

Every kind of sin becomes possible if we may be arbitrary in labeling actions as sins; if we may be guided by whim, temperament, ambition or desire in the use of terms. Every form of self-deception, every subtle resource of selfishness, and all the devices of evil will struggle so to control all applications of the terms of spiritual life to action as to excuse effort against sin and even to cloud judgment against intelligence by self-excuse. Christian life demands accurate general definitions of terms, correct definitions of terms in particular lines of action and correct application of these terms to thought, deed, and word, day by day. Assuredly the careful examination of our use of words in obeying the will of God is of primary concern to the Christian conscience. We are asked to show courage, self-control and serenity of spiritual purpose in all that we do because these are the flowering of our love of Him who is the Way, the Truth and the Life.

It is much more easy to describe this duty than to do it. Definitions are simple. Life is complex and motives are subtle. Theological controversies as to Probabilism indicate many of the difficulties that we meet in undertaking to know the will of God. Casuistry arose because of the difficulty of applying

the terms of spiritual life to daily actions.[5] Questions that arise continually in the work of a priest send him regularly to his books or to authorities to seek wise direction in dealing with many of the cases that he meets. The guidance of the soul into ways of peace is never easy.

An excellent illustration of the difficulty in question is found in the present-day use of the phrase "occasion of sin" as it is applied to the conditions of social life and practice. We of the elder generation who reverently accept the Christian traditions of modesty and propriety feel that utmost care is necessary in safeguarding the young of both sexes against the dangers of indiscriminate liberty of association. There are many customs in dress, companionship and dancing to which we elders apply the label "occasion of sin". Social practice in large measure and many of the young refuse to agree with our interpretations and to apply the term as we do. They declare quite frankly that they see no suggestion of harm in tolerated customs which worry our very souls. In so far as the young understand and apply the phrase "occason of sin", they are faithful to conscience. But their refusal to agree with us in the application of the term creates a moral problem of grave proportions to which the Holy Father himself has seen fit to direct the attention of the Christian world.

II.

The confessional and spiritual direction to individual souls afford to the priest a splendid opportunity to direct them in the proper understanding of the terms of moral and spiritual life and the faithful application of terms to action. Here all is personal and candid, and good-will prevails. Even when the priest is the penitent, his confessor or director has equal opportunity for wise definitions of words and the correction of the compass of spiritual life. But the general teaching which the priest gives in sermons or instructions may lack effect if attention is confined to abstractions, to general definitions and theoretical interpretations. Abstract preaching of justice, charity, or duty, and general descriptions of virtues may easily leave hearers unmoved if they are victims of misunderstanding

[5] The article on Casuistry in the *Catholic Encyclopedia* sets this forth with great clearness.

of spiritual terms and of the awkward applications of them to actions. Nathan spoke with terrible force to David when he said, "Thou art the man". The story of the prophet and its lessons were set before David with a directness which brought the later back through the troubled waters of repentance to the feet of God. A general instruction might have left David unmoved.

It would be easy to err by being too direct, too exact, too pointed in public teaching. Perhaps the duty of finding the wise way between these extremes furnishes the strongest reason for careful preparation of all preaching and instruction. The utmost in study and care will leave any priest's wisdom short of our need in the complex life that involves us to-day.

As has been said, the power of the preacher will be limited ordinarily by the meanings which his hearers attach to his words. Those who hear sermons understand and apply them in their own way. An eminent missionary once remarked, "I preached three hundred sermons last night". When he was asked what he meant, he replied, "I preached to three hundred men. Each one understood me differently. That made three hundred sermons." While this is an extreme statement of the case, the remark does convey an important truth. Since each of us brings his whole past, his culture, his intelligence, aspirations and will to the understanding of what is seen and heard—and we differ at each of these points—there will be a wide range of interpretation among hearers when any sermon or instruction is heard. The way in which we disagree in our estimates of preaching is sufficient illustration of the point.

The case is largely the same as regards our spiritual reading. We understand what we read as our own definitions of words guide us and as our spiritual aspirations control thought and life. The quality of our self-knowledge controls our use of words, and the settled meanings which we attach to words affect our self-knowledge. When Newman tells us in the paragraph above quoted that our self-knowledge and our use of words control our understanding of the fundamental Christian doctrines, he states an obvious and therefore neglected truth. Perhaps his insight into such phrases of intimate personal life was among his rarest gifts. His methods startles a

thoughtful reader into the ways of new self-knowledge and forces a revision of our understanding of the terms of spiritual life.

If there has been no over-statement in what has been thus far said, we are called upon to pay faithful attention to our word values in all our efforts to avoid occasions of sin, to recognize and resist temptation the moment it appears, to establish in our hearts and to protect by faithful care, worthy standards of duty, virtue and holiness. It would be well then from time to time to examine the meanings that we attach to terms in our own moral and spiritual life and to watch the way in which we apply them to actions. Attention to this duty will automatically clarify our understanding of all spiritual obligations whatsoever and give to us a sense of security which comes always to those in whose hearts the peace of Christ is found.

W. J. K.

Analecta

ACTA PII PP. XI.

I.

Apostolic Brief

of Our Most Holy Lord Pius XI by Divine Providence Pope on the Plenary Indulgence to be Gained by All the Faithful as often as They Recite a Third Part of the Rosary in Presence of the Blessed Sacrament.

Within a few days the most solemn celebration of a Eucharistic Congress will take place at St. Dominic's in the city of Bologna which, We are confident, will avail much in stimulating the piety of the faithful toward the Most Holy Sacrament of the Eucharist. Since the meetings of the Congress are to take place in the spacious Basilica of his Order, wherein the Body of the Founder is kept with such deep veneration, the Master General of the Order of Preachers asks us in view of this extraordinary and auspicious occasion, to bestow a special indulgence from the treasury of the Church on all the faithful who, in presence of the August Sacrament in which Our Lord Jesus Christ lies hid beneath the Eucharistic veils, shall recite the Rosary of the Blessed Virgin Mary instituted by the Patriarch Saint Dominic in honor of the Mother of God. Knowing full well how fitting it would be to concede this indulgence, which, since it would owe its origin at once

to Saint Dominic and to piety toward the Eucharist, would stand as a special token and a lasting memorial of the Eucharistic Congress of Bologna of which the Church of Saint Dominic will be in a particularly appropriate way the pivot, We have resolved to grant this petition and thus by this signal expression of Our will to increase the solemnity of the pious event. Having taken counsel, therefore, of Our Beloved Son, Cardinal of the Holy Roman Church, the Major Penitentiary, and relying on the mercy of the Omnipotent God and the authority of His Blessed Apostles Peter and Paul, We mercifully grant in the Lord in perpetuity a Plenary Indulgence and remission to all the faithful as often as they shall devoutly recite a third part of the Rosary in presence of the Sacrament of Christ's Most Sacred Body, whether exposed for the public veneration of the faithful or reserved in the tabernacle. All to the contrary notwithstanding, We decree that these presents are and shall always remain valid and efficacious; that they are to have and to receive their full and entire effects; that they are now and hereafter to be heartily fostered by those to whom it pertains or shall pertain; that whatever may happen to be attempted to the contrary, knowingly or unknowingly, by any person whatsoever, by whatsoever authority, is rightly to be judged and declared null and void.

Given at Rome, at St. Peter's, under the Fisherman's ring, the 4th day of September, 1927, the sixth year of Our Pontificate.

P. CARD. GASPARRI,
Secretary of State.

II.
MOTU PROPRIO

DE CARDINALI SACRAE CONGREGATIONI DE SEMINARIIS STUDIORUMQUE UNIVERSITATIBUS PRAEFECTO PRO TEMPORE INTER PATRES CARDINALES SACRAE CONGREGATIONIS S. OFFICII ET PONTIFICALIS COMMISSIONIS PRO STUDIIS BIBLICIS COOPTANDO.

PIUS PP. XI.

Inde ab inito Pontificatu partes officii Nostri paene praecipuas esse duximus, ut rectam in diesque solidiorem uberioremque clericorum institutionem promoveremus, omnibus amotis

incommodis, quaecumque ipsi officere aliquo pacto videbantur. Quam quidem curam et sollicitudinem Nostram Sacra Congregatio Seminariis catholicisque Athenaeis regundis studiose sane naviterque participat. Siquidem, in munere quod sibi proprium ac peculiare est exsequendo, ea videt ac prospicit, ut non modo magistri deligantur eruditiores atque aptiores, qui disciplinas sibi ad docendum commissas recte fructuoseque tradant, verum etiam in libris, qui studiosorum manibus ex praescripto teruntur, cum sint omnia utiliter egregieque dicta, tum nihil contineatur unde mentes animique iuvenum aliquid capere detrimenti queant. In eiusmodi tamen doctorum librorumque delectu Sacra Congregatio, quam diximus, non posset aut consulendo aut praecipiendo auctoritatem interponere suam, nisi commentaria atque volumina cognosceret, quae de litteris deque ecclesiasticis doctrinis cum ab nostris tum ab ceteris, saltem graviora, eduntur. Nemo enim non intellegit, ad eam demum Congregationem propius pertinere, ut qui apti non sint, qui ab sacra doctrina praeceptores et libri recedere videantur, eosdem de scholis deque Athenaeis nostris missos fieri iubeat.

Cum autem, ut canonem 247 § 4 Codicis iuris canonici afferamus, ad Supremam S. Officii Congregationem spectet "non solum delatos sibi libros diligenter excutere, eos, si oportuerit, prohibere . . . sed etiam ex officio inquirere, qua opportuniore licebit via, quae in vulgus edantur scripta cuiuslibet generis damnanda", cumque, praeterea, in scripta, quae de re biblica prodeunt, ipsa quoque advigilet Pontificalis Patrum Cardinalium pro Studiis Biblicis Commissio, quam vocant, a decessore imm. mem. Nostro Leone XIII constituta, liquido patet, tam arctis rationibus hinc inde intercedentibus, Cardinali Praefecto, quem ante memoravimus, si in Supremam Congregationem eamque Biblicam Commissionem adscitus erit, iam in hoc ipso plurimum praesidii ad munus suum exercendum adfore, quod amplior profecto illi tutiorque hominum rerumque notitia, in hac tanta ecclesiasticae institutionis quasi palaestra, facile suppetet.

Itaque, motu proprio et de certa scientia ac matura deliberatione Nostra, volumus ac decernimus, Cardinalem Sacrae Congregationis de Seminariis Studiorumque Universitatibus Praefectum *pro tempore* iam nunc et perpetuo posthac inter Patres

Cardinales Supremae Congregationis S. Officii itemque Pontificalis Commissionis pro Studiis Biblicis iure atque ex officio referri ac numerari.

Quod vero his Litteris constituimus, id Nos ratum et firmum in perpetuum fore edicimus, contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, die XXIV mensis Septembris anno MDCCCCXXVII, Pontificatus Nostri sexto.

PIUS PP. XI.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

14 July, 1927: Messrs. John F. Owen, Charles MacMahon, James Flanagan, Thomas Eugene Vessels, Charles Quinlan and Franklin V. Shaw, of the Diocese of Oklahoma, Knights of the Order of St. Gregory the Great, civil class.

20 July: Monsignor Joseph Van Hulse, of the Diocese of Oklahoma, Domestic Prelate of His Holiness.

Monsignor George E. Price, of the Archdiocese of Birmingham, Domestic Prelate of His Holiness.

26 July: Monsignori Urban John Vehr, H. Joseph Pohlschneider and Patrick Joseph Hynes, of the Archdiocese of Cincinnati, Domestic Prelates of His Holiness.

4 August: Monsignor James Ryan, of the Archdiocese of Milwaukee, Domestic Prelate of His Holiness.

2 September: Monsignor Francis Garro, of the Archdiocese of St. Jago di Cuba, Privy Chamberlain supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC BRIEF grants a plenary indulgence *toties quoties*, in perpetuity, to be gained by all the faithful who recite five decades of the Rosary before the Blessed Sacrament, whether exposed for public worship or reserved in the tabernacle.

MOTU PROPRIO of the Holy Father ordains that the incumbent Cardinal Prefect of the Sacred Congregation of Seminaries and Universities shall henceforth be numbered *ex officio* among the Cardinals of the Supreme Congregation of the Holy Office as well as of the Pontifical Commission on Bible Studies.

ROMAN CURIA announces officially some recent Pontifical appointments.

ON TEACHING RELIGION TO CHILDREN.

The search for most ideal methods in caring for the religious instruction of the young will not fail in the long run to make more effective our efforts to implant the faith securely in the minds of little children. Priests cannot but welcome every contribution to thought and every interpretation of experience which may help them to understand their problem. On this account we publish herewith and unmodified an instruction which a Catechist recently gave to a group of teachers who work under her direction. The group confines itself to the instruction of under-privileged children whose circumstances create difficulties over and above those met with in teaching any immature mind whatsoever. The life and the spirit found in this instruction combine deep appreciation of the precious heritage of faith and a touching sympathy with the feelings of children, their imagination, and their individual modes of expression.

An educator has recently asked: "Do you teach reading and arithmetic or do you teach children?" This pertinent question applies especially to us who teach religion. Are we teaching

catechism, or are we teaching children? Are we teaching the letter which killeth or are we imparting the spirit which quickeneth? To teach children we must appeal to the whole child, to his reason, his imagination, his heart. If we build only on the heart, only on the affections, we build on sand; if we build on imagination it will quicken and die; if on reason alone we shall bring no fruit into life.

If to educate is to draw out, in no process of education is this more true than in the teaching of religion. Children come to us "trailing clouds of glory from God who is their home," but we who have wandered far, fail to perceive the unabashed glory in their eyes. To teach religion to children, we have to begin by believing in the God-given gift of faith implanted in them in Baptism, which we as educators must draw out. We must teach them to express themselves in order that we may build on this latent power. Goethe has said that the eye would not see the light if it were not lightsome. In teaching children I never cease to marvel at their response to faith in things unseen, to hope in things promised, to the love of the true, the good, and the beautiful. I have found them in possession of many great truths untrammeled by words.

Take the first question of the Catechism, planned to teach a truth that is already theirs which you have but to bring out and express for them that it may be more fully and consciously their own. I was teaching a child: "God made the world". To my startled ears came the answer from a girl: "There is no God. Billy said so." Billy was her playmate.

Now it is the duty of a teacher of children not to be shocked or startled lest she stifle self-expression. I answered: "Does he know who made the trees? Did Billy's father make them? And the roses, did he make them or did you? And the stars, could you make them? And the sun and moon, who made them?" And on and on until she was hearing the song of the universe: "He made us, He made us, not we ourselves." Shamefaced, she volunteered: "I shall ask Billy," and she did. And so was the faith in her called into life and defended; nor did she need any arguments to prove the truth.

I was teaching a child the existence of her soul imprisoned in the body. During the next lesson she announced that she had found her soul and with a gesture of exquisite grace, she

touched with her finger tips, her head, her breast and the tips of her toes saying: "Here and here and here, and when it goes, I die." Had she not understood "the soul informs the body"? Could a theologian say more? When the Holy Father decreed early First Communion, many were not in sympathy with him. I was once arranging the altar breads, when a little one four years old beside me peeked up and said: "I know what that is; it is where Jesus hides Himself to come to you." The Holy Father was answered. He had asked only for discernment between ordinary bread and the Bread of Life. She had pierced the mystery, or rather there was none for her. Can we by reasoning go further?

A truth should be stated and restated, the language varied very slightly and not changed in form and never brought out argumentatively. If there is room for argument, there is room for doubt. Words must be simple. It is a discipline to set aside a word that sounds well, but we must speak in their own language if we would reach these little people. We must stoop if we would whisper great truths into their ears. Our language must be reverent, not descending to slang, but fitted to the theme. Rhymes are helpful in securing attention. Poetry appeals to children even if it contains words they cannot understand. They sense the beauty of poetry. This is true of the words of our Lord in the Scriptures which they do not always understand but which make their own appeal. I recall repeating the words: "With desire I have desired to eat this Pasch with you," and a little one called out, "Say it again; it is so sweet." Children are very literal. We must say what we mean and mean what we say; if we speak from the heart we shall reach the heart.

The imagination should be appealed to, provided always it is developed side by side with faith and reason. The story of a saint woven about with fancy will appeal, but it will not do so if told merely as a fact. Imagination is a noble handmaid for us, if properly used. Children with least beautiful surroundings have often the brightest fancy, which we need not be afraid to cultivate. It is their escape from sordid surroundings, as ice-bound people have written the brightest fairy tales weaving fancies in flowers which they never see. The mystic and mysterious appeal to them. Apt stories to illustrate a point

are most helpful and should be frequently used as an aid to memory and attention. Hang a dogma on a story and it will not be soon forgotten.

Children cannot grasp the abstract. To teach an abstract truth it must be illustrated if possible. To be apt these lessons must be planned beforehand. In teaching the mystery of the Trinity, for example, show a clover leaf, draw a triangle, bring a plant; root, stem, leaf into service. God had no beginning; draw a circle. A blackboard, if one is apt at drawing, is a great help to teacher and pupil. Examples from nature should be freely used. It takes a little ingenuity to do this if we are teaching city children. Show them the marvels of nature. Bring to class an acorn, an autumn leaf, a flower; show an icicle, under a magnifying glass, a chrysalis, a butterfly. Excite wonder, since it is not far from adoration. Above all, religion must be made beautiful and interesting. To give spirit and life to the teaching of dogma these lessons should be combined with the Life of Christ. In the Gospel narrative will be found an inexhaustible wealth of illustration of a nature to make catechetical instruction clear and interesting. Teach children from the very beginning, to know Christ. His character should be unfolded slowly that they may "grow to the stature of Christ". The mystery of the Incarnation presents no difficulty to them. Mystery is their daily experience. But we must be careful to make the personality of Christ a reality to them. A child once asked our Librarian for a fairy-tale book, but, that lacking, she added: "A Life of Christ will do". To her our Lord was a myth. Another child, when the Holy Land was indicated on the map as the place where Christ was born, asked: "Did Jesus really live in a city on the earth?" It is the opportunity of a good teacher to make Him live. Her work is not begun until she can say to her class: "See the Christ stand".

The child who to the question, "Who is Christ?" answered: "He is my best Friend," and then added, "He is the Son of God," had described a dogma in her own words. Children are idealists by nature. We must bring our Lord before their minds as a living personality, a leader, a teacher, who came through great love to show us how to live. Christian virtues will follow such realization.

We need a person to correct the influence of persons. Children love personality. Virtue cannot be taught in the abstract. We must unite religion with practical virtue. Weave the teachings of Christ around His personality. So He taught, so He said, so He did. Urge them to repeat in their own words the Life of Christ. Only when they express it, will it be their own. A child telling of Pilate's weakness in condemning Christ to death, concluded: "Pilate was afraid he'd lose his job. I'd have lost my job," she added wistfully. She had understood. Pictures are of an immense value in this education, not moving pictures, for they pass too quickly to register, but well selected lantern slides or even penny pictures (which can now be obtained) showing the work of our greatest artists.

In the measure that children learn to know and love Christ He will mean some one who loves them and values their love and invites their obedience. The mountain lad who covered the figure of Christ on the crossroads with his cloak and went on his way shivering in the storm, doubtless knew little of dogma but he loved, and Christ was real to him. Expiation is easily taught, once they know and love Christ. Apart from the life of Christ what will Good Friday mean to a child; but when they have been taught to know Him and regard Him as their ideal, expiation, redemption is easy to teach. We must above all appeal to the eager heart of a child if we would hold him fast against drifting away. If we have taught him to love Christ, we have made him acquainted with a Guide, a Friend *in via,* and so shall we break to children the Bread of Life.

We should dwell on the positive law in teaching children, not always on the negative, for the Commandments were written for those who had already broken them. Say often, "Thou shalt," and less often, "Thou shalt not". We shall thus teach a more forceful law. Law and order appeal to children. Witness the appeal of the scouts and soldiery for lads. Teach them the right of the Father in heaven to make laws. They will quickly say, "It is equitable, just and right," since He is their Father. A little child once said: "This is His world. It belongs to Him."

You should give children great principles from the very beginning. Teach them whence we come, whither we are going. A teacher had the habit of keeping this truth before the minds

of her pupils by adding to the question, "How old are you?" "How long have you been on the way to God?" Repeating this form often, they grew familiar with a great truth, and death took on a right aspect. Every one knows that in nothing "doth patience have a more perfect work" than in teaching. We must not overcrowd; we must await development. If we succeed in imparting three or four great truths and great principles in one session, we have done well; truths about the all-seeing eye of God from which they cannot hide, personal responsibility, the watchful loving Providence of God, that fear and love may go hand in hand. Return again and again to the first principles taught and demand that the children express these truths in their own language to the class.

Above all, religion should be made practical. I have observed that children are naturally individualistic, "My house", "My yard". This is the time to cultivate community virtues. Develop the teaching: "Thou shalt love thy neighbor as thyself", by dwelling on patriotism, citizenship, neighborliness. Introduce discussion on improving the neighborhood, the church, their homes. Make practical the commandment of Love. It is the fulfilling of the Law: the rest will follow.

Verbal recitation of the Catechism is good as an exercise of the memory, and of value in teaching, provided the words are simple and the dogmas are previously explained. Definitions also have value if they implant a truth in memory against time; but every teacher in imparting great truths to her pupils must agree with the author of the *Imitation,* who said: "I had rather know compunction than be able to define it". And One greater than he: "Is not the life more than the meat and the body more than the raiment?"

CERTAIN MORAL PROBLEMS IN THE BUILDING INDUSTRY.

Qu. A builder who is a friend of mine has submitted to me the following questions which are based on his personal experience. Will you kindly advise me as to the moral issues involved?

1. When one desires to do any building he usually employs an architect. He draws the plans and may let the job to a builder selected by the owner or take bids from many builders suggested by him and agreed to by the owner. In that group let us assume that the architect knows Mr. S. a little more intimately than the others

and enters into a deal with him after this fashion: the plans are sent out for figures and S. is "tipped" off by the architect that after the job is let the details of the stonework, etc. will not be as fine or elaborate as the plans and specifications would indicate. S. consequently figures the job lower than his competitors and is awarded the contract. In return S. pays the architect some agreed amount. This is considered good business in the building industry. Is it ethical?

2. Another case is when the architect selects the bid of S. out of the group, who is third of a list of five bidders. The architect gives the owner a very flowery and impressive talk as to the superior ability and quality of work that S. does. In this case he sells the job for S. even though the other bidders are on a par or are better than S., who pays the architect a certain agreed fee. Is this practice morally right?

3. Another common practice is this: after a builder is awarded a contract the architect will come to him, say after his second or third payment and borrow money. This is the gentleman's way. The architect never pays it back and the builder knows when he gives the architect the money he will never get it back. Let us assume that the builder put in an honest bid and there was no prearranged deal. The builder must take that money out of his profit or out of the building he is erecting. If he does not "loan" the money to the architect, the latter can in many ways, such as unjustly condemning work, holding up necessary drawings, etc. cause the builders to lose money instead of making a fair profit. Builders under this heading usually pay the architect, take the "loan" out of the job, and pass the moral responsibility on to the shoulders of the architect under the assumption that the architect represents the owner and he has a right to reduce the quality of the job by that amount.

There is a friend of mine who is an excellent builder and who has now reached about the zenith of his career due to the fact that he will not indulge in such practices.

Another friend wants to be a success in business and wants to succeed honestly. If these are common practices why should not he indulge, if he wishes to exist and attain success? One answer is —get out of the building industry and earn your living in some other line of endeavor. But he is informed, by several friends of his whom he considers honest men in other lines of business that every business is full of tricks and they come under the heading of "big business" and "trade practices," "gentleman's agreements," etc. They tell him not to worry and try to reform business but rather give a fair product for a fair profit, to be as honest as he can without going to jail, work hard and be a "gentleman?" in business when it comes to Big Business and Trade Practice and then one will probably be successful.

Resp. 1. The agreement between the contractor and the architect is undoubtedly a dishonest imposition upon the person for whom the building is being erected. In substance the contractor fails to perform the terms of the contract as called for in the specifications, and the architect in consideration of a bribe coöperates in doing this injustice to the owner of the building.

2. The architect's "flowery talk" presumably is not in accord with the facts. If it were, if the work done by S. were superior to that of the lower bidders, there might be no injustice done to the owner. If it is not superior, then the owner is unjustly treated.

3. The loan arrangement, likewise, involves injustice to the owner of the building. The assumption that the architect represents the owner in this extortionate performance is obviously absurd. The only way in which the contractor can avoid the guilt of injustice to the owner is by taking the "loan" out of his own profits. In that case his course will be morally blameless, but the architect remains guilty of dishonesty against the contractor.

The advice and opinions given by our correspondent's friend betray a very low standard of morals. No soft language about "big business", "trade practices", or "gentlemen's agreements" can do away with the fact that in the three instances discussed the owners of the buildings are cheated and deceived, and that the architects are acting unworthily as members of their profession as well as practising dishonesty. Until it can be shown that the victims of these devices, namely the building owners, consented to be thus imposed upon, the actions of the architects and the contractors must be stigmatized for what they are, fraudulent and unjust.

DOCTRINAL NIGHT SCHOOL FOR CONVERTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Let me congratulate the author of the letter on Doctrinal Night Schools which appeared in the October issue of the ECCLESIASTICAL. His suggestions are not only provocative of serious thought on the important matter of the proper instruction of converts, but eminently practicable as well. Let us hope that his letter will be widely discussed by priests.

It may be interesting to know that a school such as is suggested by the letter is actually in existence at the present. It is conducted by the Paulist Fathers at their Rectory on 59th Street in New York City. It is primarily for inquirers and those who have declared their intention of becoming Catholics. But some Catholics who have always been such come and derive great profit from the instructions and need no urging to attend the classes regularly. Converts, too, after their reception into the Church return for fuller instruction in religion. I see no reason why such a plan could not be tried in other cities.

M. A.

THE EXTENSION OF CATHOLIC MEDICAL MISSIONS.

That the clergy should and do foster vocations is a commonplace. Few pastors fail to encourage any signs which may manifest themselves among the boys and girls of their flocks, and the quiet, unobtrusive help that has brought many a boy to the priesthood and many a girl to the ranks of our devoted Sisters goes on unabated. But all-important as this is, we are brought face to face with the fact that the term "vocation" can rightly be used of those who wish to serve the Church in some other way than under the vows of religion or in Holy Orders. Time was when practically every educated man was a "clerk" and by tonsure at least was definitely attached to the clergy. Such is no longer the case. Everyone nowadays has more schooling than was the lot of even the fortunate in bygone centuries, and so he who elects to remain in the ranks of the laity has capabilities of service which few formerly possessed. We no longer feel, for example, that the profession of teaching must be exclusively in the hands of the religious, and while the adjustment of our educational institutions to the matter of lay instructors is yet far from satisfactory, advance is being made, and it is being increasingly recognised that the lay teacher has a place in our schools, not indeed to displace the religious, but to aid and to supplement their work.

Even more detached from the religious state, yet almost as much given to the betterment of the human race, is the profession of medicine with its allied branches of dentistry, pharmacy and nursing. The modern hospital is an institution of mercy

and the souls which are saved through its agency must be well past counting. Moreover the medical profession is becoming more and more imbued with the idea of vocation—and the good Catholic physician wishes to use his skill, not only to make his living, nor even for purely humanitarian ends, but he feels that he can be a valuable auxiliary to religion itself. The relief of physical and mental misery often goes a long way toward predisposing men to the acceptance of religious truth. Nor has the Church failed to recognize this fact. Our Lord's miracles of healing and those of the apostles bear testimony to the importance of this field.

On the missions the place of medicine looms even larger than it does in more organised communities. The missionary who cures a body of its infirmities is given a more respectful hearing when he bears good news for the soul, and practically every one of these ambassadors of Christ has been called upon to exercise the healing art. The meagre knowledge along these lines which many of them possess is often a source of regret on their part, but in these days of specialization, it is all but impossible that one person should combine expert ability in all lines. Hence the place of the medical missionary.

Protestantism has been keen to see the advantage of having physicians attached to its mission staffs and practically all their fields are thus equipped. Catholic missions have not been so fortunate, but a beginning is being made, and it was for the extension of this part of missionary effort that the Catholic Medical Mission Board was formed in 1922, and it is a still further development of this idea that is embodied in the newly formed Society of Catholic Medical Missionaries. This society is an attempt to solve a number of problems which confront us in placing medical missionaries in the field. At the present time its members are women, physicians, pharmacists and nurses, who desire to serve the missions in their professional capacity. They constitute a community whose members give their services under the protection of the society. After a preliminary training (a sort of novitiate) and a short term of service, it is expected that the members will agree to devote their whole lives to the work. There is undoubtedly a place for such a society, but by its very nature it is limited so that it cannot fill all the need. There are not, and probably never will

be, enough medical people who will feel called to devote themselves in this manner adequately to staff the medical mission stations that should be established. Among those who aspire to the profession of medicine are many young men and women who feel no call to the religious state, but whose zeal for the Church's welfare is most impressive. Many young doctors would be glad to give their services to the Church's missions for a term of years. They would do so from a high motive and with the hope that they might be instrumental in making the missions more effective in their work of saving souls. They might, and often would, become so much interested in their work that they would continue it for life, but they do not feel themselves drawn to the observance of a religious rule of life, especially to the binding of themselves to that rule for all time.

The lay physician and the lay nurse ought to be made available for the mission field. It is true that in many places Catholic missions are by no means ready for the service of lay physicians. In the more remote ones, it may be a long time before they are, but our missions in general should be developed to the point where such is possible. The presence of a "missionary family", consecrated to the work, can hardly help but be beneficial, not only in the directly personal service which its members are rendering, but in the example of family Christianity which it would give to the pagans. Too often all they see of a "Christian" family is that of some commercial agent, which may not have anything of a Christian ideal about it.

It is no disparagement of our devoted religious communities to say that their state of life is not the only necessary one in mission work. The fact is obvious that the religious personnel is never likely to be adequate for the task in hand. In spite of this, the argument of economy is often promoted as a proof certain that only religious should be sent to the missions. This argument is more specious than sound; for if a thing is worth while, the faithful can and will give it adequate support. It is easy to understand that physicians who have been sufficiently enthusiastic about the mission field to give their early years to work there, are likely to remain its zealous supporters always. Returned missionaries are counted as valuable propaganda agents and if we are ever to arouse Catholic doctors, dentists, and nurses to interest in and support of our missionary projects,

those from their own ranks who have seen the field with their own eyes will be of compelling force.

The Catholic Medical Mission Board is without prejudice in this matter. Its aim, "to link Catholic medical America with Catholic Medical Missions", will be carried on by such means and by such methods as those in authority in the Church's missionary machinery may direct. Where the services of such organisations as the Society of Catholic Medical Missionaries seem best, it will do all in its power to recruit a suitable personnel for them, but there are places where lay workers are needed and wanted and where they are likely to prove useful. There may be an occasional failure, but even with all the safeguards of religion, history records failure and even downright apostacy. Human nature cannot be absolutely guaranteed. But given a good Catholic background, the consecration to a high ideal, and *sufficient sympathy* from those in charge, our young Catholic men and women in the profession bid fair to measure up well. It is hardly possible that our Catholic young people should not prove the equal of their non-Catholic friends, who have been doing this sort of work for a long time.

The Catholic Medical Mission Board is proud to be able to point to its initial experiment with lay workers. One registered graduate nurse has now been for over a year working under the auspices of the Board in the needy districts of the city of San Juan, Porto Rico. She visits the poor and sick in their homes, carries on dispensary work, teaches catechism, and has won the complete confidence of the Redemptorist Fathers who have charge of the parish of St. Augustine, Puerta de Tierra. They would gladly have others similarly qualified, and other communities are so pleased with this experiment that they are desirous of having lay doctors, particularly, and lay nurses to assist them. Even with this demand the Catholic Medical Mission Board might even yet hesitate were it not that Rome has sanctioned this activity.

Our Holy Father, the "Pope of the Missions", has stressed the necessity of promoting the medical phase of mission endeavors. The medical section of the great Missionary Exposition held in Rome during Holy Year attested to the importance of medical missions. Several official documents from

the Sacred Congregation of the Propagation of the Faith to the Catholic Medical Mission Board express approval of the manner in which the activities are being executed and extend the blessing of the Supreme Pontiff. And very recently a message from the Holy See urged that the Board send as many workers to all mission fields as due discretion and individual prevailing conditions permit.

Of course, never for one instant would we seem to be advocating medical missions as an end in themselves. They are and must be auxiliaries designed to bring to the attention of those otherwise indifferent the work of the evangelistic missionary. Those who first formulated the idea of a Medical Mission Board and who have given their energies to the development of its plans knew from the beginning that they were embarking on a long voyage. There will doubtless be many storms to weather and there may even be an occasional shipwreck before that voyage is completed; but with Christ for Pilot and the Church and the Sacraments for chart and compass, we are possessed of the greatest confidence in its safe outcome. In Catholic Medical Missions we have a most important means of reaching those whose souls we would save.

The building of schools and orphanages is recognised as a most praiseworthy effort on the part of a missionary. Why not the building of a modern hospital and having it adequately staffed, for it has at least the same chance, if not a greater one, of ministering to Christ's own in the sick and afflicted?

FLOYD KEELER,
Catholic Medical Mission Board, New York.

MARYKNOLL MISSION LETTERS.

The Right Reverend James E. Walsh, Vicar Apostolic of the Maryknoll Kongmoon Mission in South China, writes as follows concerning the importance of the Papal missionary Encyclical, *Rerum Ecclesiae.*

The recent missionary Encyclical of the Holy Father may be called the Magna Charta of foreign missions. It lays down the principles of the work in a way to allay all controversy. Henceforth the status, obligations, and prerogatives of missioners are to be determined by a simple perusal of this document, rather than by resort to argument.

The missioners of the world have welcomed the *Rerum Ecclesiae* as the greatest boon in modern mission history. Doctors disagreed—even on the mission field. Good men naturally abound in their own sense, in the absence of any more trustworthy criterion. It has been the story of St. Paul and St. Barnabas over and over again. That is all changed now. Missioners have received their orders. Very definite and practical they are, too. All they need do is march. It is a great blessing.

Furthermore, the missioner wakes up to find, not without some amazement, that he is not quite the ugly duckling he imagined. He learns from the Holy Father's letter that mission work actually has a few prerogatives. Some of them are:—

1. The bishops, clergy, and faithful of the world share the *obligation* of propagating the Faith *among pagans.*

2. Bishops have the duty of inculcating prayer for the missions as a *regular* custom among the faithful, and in all Church institutions and schools as a *daily* custom.

3. Bishops are obliged to encourage young men, seminarians, and priests who seem called to the missions—and to release those whose vocation proves serious, regardless of any needs of the home diocese.

4. Bishops are instructed to establish the Missionary Union of the Clergy, whose purpose is to aid by prayer and propaganda the work of the missions.

5. Bishops are urged to foster the Societies of the Propagation of the Faith, the Holy Childhood, and St. Peter the Apostle; which exist for the purpose of rendering financial aid to the missions.

All this is very timely. Of two facts there has long been no doubt. They are: 1. that the mission problem is not being efficiently met by the Catholic Church, and 2. that there exists in abundance in the Church the means to meet it. The whole question has thus been merely one of adjustment.

Will the intervention of the Holy Father prove to be the solution? Undoubtedly it will, if it is taken seriously. In that case, nobody need worry about the future of the missions in our day.

OCULAR CANONICAL IRREGULARITY.

Qu. Certain diseases of the eyes impair the sight, but not to such a degree as to prevent a priest from reading the missal without unbecoming strain of the eyes or awkwardness of posture. If there is no danger of those diseases causing any further weakening of the sight, do they render a candidate for the priesthood irregular?

If the candidate has lost his left eye, the so-called "canonical eye", or if he be entirely blind on that eye, is he irregular, provided the vision and use of his right eye is such as to enable him to read the missal without all unbecoming contortions at the altar?

MEDICUS.

Resp. In the case of those to be raised to sacred Orders poor eye-sight will probably be the most frequent reason for at least fearing the presence of an irregularity. In order to determine what defect of the eyes will produce this irregularity we must turn to Canon 984, N. 2. There it is stated that those are irregular who cannot safely (*secure*) or becomingly (*decenter*) perform the sacred rites. One whose sight is so poor that he could not walk up and down the steps at the altar alone without danger of failing would certainly be irregular. So, too, would be one who could not distinguish the chalice on the altar; for he would be in constant danger of upsetting it. Such as these could not safely perform the sacred functions. But doubts as to the existence of an irregularity do not arise regarding those whose sight is so impaired that they can scarcely distinguish objects. They arise rather regarding those who find a greater or lesser difficulty in reading.

Besides total or almost total blindness, great weakness of vision may also be an irregularity. If the condition of the eyes gives reason to fear that their weakness may progress and eventually develop into total blindness, the candidate for sacred orders is beyond doubt irregular.

If, however, there is no danger that the defect will develop into total or almost total blindness, the presence or absence of irregularity must be determined by other factors. If one's sight is so poor that he could not read the print in the missals of the large size so that from the beginning he would require an indult such as is granted to those going blind, he would manifestly be irregular. Again if, though capable of reading

the print of the ordinary missals, he would have to bring his eyes so close to the missal, or squint, or otherwise take an indecorous posture so that his bearing at the altar, far from edifying the faithful, must appear ludicrous and grotesque, he would certainly be irregular. Such a condition does not permit him to perform the sacred functions *decenter*. If spectacles would relieve the difficulty of poor vision and prevent all unbecoming positions, the candidate would not be irregular, provided there is no danger of his condition becoming aggravated and thus developing those faults. But the use of a reading-glass at the altar would be unbecoming and would prevent a priest from properly carrying out the ceremonies. If the use of a reading-glass is the only means of obviating the difficulties arising from poor vision, the candidate would again be irregular.

In the case of albinos, defects of vision must be judged by the same rule as above.

What about a person who has lost one eye or all vision of one eye? Some defects of the eyes, especially those caused by accidents, so disfigure the face that the condition attracts attention. Such a deformity of a priest may make his appearance at the altar so unbecoming that he must be considered irregular.

Formerly the loss of either eye made one irregular. This is easy to understand. For, even though the other eye did not suffer at all, the loss of an eye produced such a deformity that in a priest it would "cause a scandal for the weak", as one text has it. But modern science has developed an artificial eye which, though it does not restore vision, removes the deformity so perfectly that scarcely any trace of the loss of the eye is noticeable in the person's appearance. Most recent authorities admit that in such a case one who has lost his right eye is no longer considered irregular and may lawfully not only exercise Orders already received but also be raised to higher Orders.[1]

[1] Gasparri, *De Sacra Ordinatione* (Paris, 1893), n. 258; Haring, *Grundzüge des katholischen Kirchenrechts*, 3. ed. (Graz, 1924), pp. 149-150; Vermeersch-Creusen, *Epitome Iuris Canonici*, 2. ed. (Mechlin, 1925), II, n. 256, 2° a). But cf. Ojetti, *Synopsis Rerum Moralium et Iuris Pontificii*, 3. ed. (Roma, 1909), verb. *Caecus*.

In the case of one whose right eye is totally blind the distinctions made above must be applied: he is irregular if he cannot properly and becomingly carry out the sacred rites; otherwise he is not irregular.

If one has lost the left eye or the use of it and at the same time his right eye is so impaired that he cannot at all or at least not becomingly read the missal, especially from the Offertory to the Communion, he is certainly irregular.

But if a man is blind in his left eye or had lost it altogether and has such good use of his right eye that he can properly and decorously serve the altar, opinions differ as to the presence or absence of irregularity. It is difficult to understand why such a one should be considered irregular. For his defect does not prevent him from carrying out the sacred functions *secure* or *decenter*. Therefore the more common opinion holds that the loss or total blindness of the left eye does not of itself render one irregular. The reasons assigned by the proponents of the opposite view are easily met. The ordination of one who has lost his left eye or is totally blind in the left eye will not appear stranger to the faithful than the ordination of one whose right eye is similarly affected. Neither does the presumption that there will be some unbecoming turning of the head induced by that affliction, at least with advancing age, hold good: for in the present supposition all such disqualifying results of the affliction are absent. Finally, as regards the two cases cited by Gasparri in which the S. Congregation of the Council granted a dispensation,[2] in a later case the same Congregation instead of granting a dispensation replied: "*Pro gratia arbitrio et conscientiae Episcopi, facto verbo cum SSmo.*"[3] This reply by implication rather supports the view that blindness in the left eye when not accompanied by other incidental defects does not certainly entail irregularity,—the more so since it is well known that the Holy See is wont to grant a dispensation in cases of a somewhat doubtful nature, even though the case might not come under the law.[4]

[2] *Loc. cit.*

[3] 27 January, 1872; *Acta Sanctae Sedis*, VII, 78-79.

[4] Cf. the remarks of the editor of the *Acta Sanctae Sedis* to that reply, *ibid.*, as well as to a very similar reply of the same Congregation in a very different case of irregularity, on page 46 of the same volume.

Therefore the loss or total blindness of the left eye probably does not render one irregular, provided the right eye is unimpaired and the affliction has not induced and is not likely to induce any disqualifying deformity of the face or any grotesqueness in action. This view is so well founded that it can safely be followed in practice.

If such a defect arises after ordination, the same Canon (984, N. 2) ordains that, in order to prevent the cleric from exercising an Order already received, it must be further advanced than to hinder one from being promoted to a higher Order. Furthermore in this case the defect does not prohibit the cleric from performing those functions of his Order which he can properly and decorously carry out. Therefore defective vision may not so quickly prevent a priest from hearing confessions or even from preaching as it might from saying Mass.

In all these cases the final judgment rests with the Ordinary who will be guided by the opinion of competent and conscientious doctors and of priests versed in the requirements of the ceremonial.

DOMICILE FOR VALID MARRIAGE.

Qu. Margaret, whose parents have lived in my parish since her birth, spends the summer (ten weeks) with her grandparents at the seashore. There she meets a young man to whom she becomes engaged. He also has been in the place for over a month. Finally they agree to get married before returning to our town where they propose to live in the home of the girl. The priest at the summer resort marries them without a word to the pastor of either groom or bride. Is the marriage lawful? Possibly the question has been answered in the REVIEW before, but I do not find the reference.

Resp. Canon 1097, N. 2, lays down the rule that the marriage of Catholics is to be regularly performed before the pastor of the bride, "nisi aliqua justa causa excuset". The bride obtains a quasi-domicile for that purpose by a residence of a month. If the bride and bridegroom agree to be married in the place of their temporary domicile they are accordingly within their right, and the local parish priest may lawfully witness the marriage.

COUNTERFEIT RELICS OF SAINTS.

Qu. A French cleric who had been in the war, had, among the plundered articles taken from a religious community, obtained some relic cases. Wishing to dispose of them he undertook to supply the defective seals and inscriptions. In this way he sought to make them more useful, for he had no doubt of the genuine character of the relics themselves. Is there any censure on such acts?

Resp. The ecclesiastical law forbids under pain of excommunication, reserved to the Ordinary (*ipso facto*), the *deliberate making* and *disposal* for veneration of objects in order to pass them as sacred relics, while they are known to the person making or disposing of them as not such in fact. The mere correcting of partly defective seals or inscriptions does not fall under this censure; but it would be permissible only with the authentic examination and approval of ecclesiastical authority. This supposes that the corrected relics bear the seal or signature of the Ordinary or of a properly qualified member of the Roman Congregation.

WHEN SHOULD THE ACOLYTE START THE SUSCIPIAT?

Contrary to the custom in vogue since time immemorial the Mass servers of some institutions and churches are told not to begin the *Suscipiat* immediately after the priest's words, *Orate fratres.* In some places they are instructed to wait a few moments; in others they are to begin when the priest has turned completely around and again faces the altar. Most probably this view is based on Wapelhorst. Wapelhorst in turn quotes Martinucci. And Martinucci quotes no authority at all. So let us turn to the only real authority which we possess, the Rubrics of the Missal. The Rubrics are greater than the rubricists.

The Missal says, in the *Ritus Celebrandi Missam*: (*Sacerdos*) *dicit voce aliquantulum clata, "Orate Fratres", et secreto prosequens, "ut meum ac vestrum sacrificium etc.", perficit circulum, revertens, junctis manibus ante pectus, a manu dextra ad medium altaris. Et responso a ministro, vel a circumstantibus, "Suscipiat Dominus sacrificium de manibus tuis, etc."*

(*alioquin per seipsum dicens, "Sacrificium de manibus meis"*), *ipse celebrans submissa voce dicit, "Amen"*.

We have here to consider the terms, *voce aliquantulum elata*, and *secreto*. In the *Rubricae Generales Missalis*, XVI 2, we read, *Quae vero secreto dicenda sunt, ita* (*sacerdos*) *pronuntiet, ut ipsemet se audiat, et a circumstantibus non audiatur.* The words, *ut meum ac vestrum sacrificium etc.*, therefore, are not supposed to be heard by the acolyte (or the *circumstantes*). Consequently he is not expected to pay any attention to them, because they are not meant for him. He cannot know when the priest has finished saying them. Evidently he need not know it either. The words, *Orate fratres* are expressly pronounced *voce aliquantulum elata*. He is supposed to hear them. Why? Evidently because they concern him, they show him when to start his own words.

It never happens in the whole course of the Mass that the server is supposed to speak without knowing exactly when to begin. When there are several *Secretae*, the priest pronounces the first *Per omnia saecula saeculorum* in a low voice, *secreto*, because the server is not to answer. But the second (or last) is pronounced in a loud voice, so that the server hears it and knows at what point to answer *Amen*. The same is the case before the *Pater Noster*, and at the breaking of the Sacred Host.

We must therefore conclude that the *Suscipiat* must be begun immediately after the *Orate fratres*. It is evidently intended that the priest's words are to be said at the same time as the prayer of the server (or the *circumstantes*). This prayer is to rise jointly from the lips of both the priest and the people who are represented by the acolyte. In case there is no server or *circumstantes* to pronounce the *Suscipiat*, the priest is to say it *secreto*, no doubt after his own words are spoken. But this is evidently an exception, not the rule. It is not the rule that a priest says Mass without a server or *circumstantes*.

TACITUS.

PARISH CALENDARS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just read in a communication in your November issue, the suggestion that pastors take an interest in one way or another in the development of neighborhood ethics. While I have sympathy with the purpose of the writer he appears to have overlooked one easy method of accomplishing what he aims to do. I have in mind the use of parish calendars. Undoubtedly their editors are often at a loss to find interesting material. The topics mentioned in your correspondent's communication could be discussed easily in a parish calendar. There are many subjects not mentioned by him that might with equal promise of good effect be taken up.

I have in mind warnings against fraudulent investment schemes to which nurses, working girls, and other owners of small savings, fall victims. The owner of two or three hundred dollars of savings is easily deceived by plausible talk and the promise of large returns on small investments. I have seen from time to time in the newspapers statements indicating that tens of millions of dollars are lost annually by unsuspecting people with no business instinct or habit of caution. A banker, for instance, might be asked to prepare a simple instruction showing how such frauds are perpetrated and how readily the owners of small savings are deceived. Even professional men, including lawyers, are frequently made victims of such schemes.

Nor do the clergy always escape such mistakes. I was once the executor of the estate of a priest who had $2000 in life insurance, $300 in bank and $400 in worthless mining stock. One of the wealthiest captains of industry in this country died recently. His will contained detailed instructions to his heirs warning them against fraudulent investments and the danger of the promise of large returns. Those whose meagre savings are so important in their lives have need of similar advice in much greater measure. Any effort which will safeguard them against loss is in truth a service of charity.

Talks on subjects of this kind by qualified business men might be given to sodalities and other parish organizations. I doubt the wisdom of bringing such topics into the pulpit. But a

thoughtful and sympathetic pastor can easily make provision for such services without using the pulpit.

If an enterprising young man could be found he might work out a national plan that would make Parish Calendars much more interesting and helpful. He could discuss a series of topics and syndicate his material to a hundred or two hundred parish calendars without the slightest difficulty. I do not know anything about the cost of such a plan, but certainly the cost to a single parish calendar would be only nominal. If the reading contents of parish calendars could gain the quality of general appeal by practical advice concerning problems in everyday life, they would be read more widely, advertising rates would be improved, and no one would find fault with either result. Cannot an enterprising priest be found who would look into the problem and determine whether or not this suggestion has any practical value. Advice that is good in Chicago is just as good in Philadelphia, New York, San Francisco, and St. Louis. First-rate newspaper men syndicate their material to a number of newspapers. I am told that even editorials are syndicated widely. Why cannot material for parish calendars be syndicated in the same way and make them helpful to the people in solving many of their problems?

AMICUS.

Criticisms and Notes

HOMILETIC THOUGHTS AND COUNSELS. By the Right Rev. Paul William von Keppler, D.D. Translated by the Rev. Hamilton Macdonald, M.A. B. Herder Book Co.: St. Louis.

Together with Father O'Dowd's and Monsignor Henry's volumes on Preaching, this smaller book by the famous Bishop of Rottenburg should be read and reread by every seminarian and priest. In substance it represents three lectures delivered at the First Homiletic Congress, held at Ravensburg, 13-15 September, 1910, and deals with twelve points briefly but solidly. A busy bishop could hardly be expected to discuss the mechanics of delivery or the minutiae of style; orator as he was, however, he by no means undervalues the importance of these elements in effective preaching. Manner must be studied as well as matter. Yet surely not on voice or gesture alone should the priest depend. His it is to present the eternal truth of God, the truth which all should know, the truth which carries conviction to the open mind, the truth which suits every need of every age. His it is, at the same time, to present that truth in the manner best suited to his own time, taking into account the widespread inclination to doubt, the interest in social, ethical and educational questions. How wise is the author's insistence on such truths as these. "The main thing is the positive exposition of religious truth. The light dispels the darkness by the very fact that it shines." "The cult of personality—the individualistic trait of the present day—does not impose any new tasks on the preacher, but merely accentuates, and to a certain extent facilitates, the chief function of the sermon, which is the cure of souls, to point to Christ as the highest ideal of personality, and to the imitation of Christ as the only way to attain to spiritual freedom and intellectual vigor and dominion." "Nothing is to be achieved by strict insistence on obedience to commandments and duties. Of importance are:—a thorough incentive for, and training in, free obedience; equal insistence upon the active and 'passive' virtues; taking into account and employing the natural principles as well as the supernatural values and aims of Christian morality; while taking a firm stand on the ground of daily experience and keeping our glance fixed on the eternal Christian ideals." "Absolutely inopportune and ill-timed are ennui in preaching and pessimism." The concluding chapter which develops this proposition is alone worth the price of this book. Never weary in well-doing was the Bishop's motto in preaching as in social action. He lived by the principle, "God asks efforts and takes care of the results".

THE CATHOLIC ANTHOLOGY. By Thomas Walsh, Ph.D., Litt.D. New York: The Macmillan Company. 1927. ix + 552 pages.

In his Preface, the Compiler explains the scope of his work—a volume which presents "for the first time in any language the outline of Catholic poetry in chronological order from the beginning of the Church, in the poems of its holy founder, Our Lord and Saviour Jesus Christ, His Blessed Mother and the apostles and saints of the New Dispensation. It distinguishes the soulful utterances of faith and mystical love from the rigid declarations of the primitive liturgies of the Syrians, Greeks and Latins. It traces the Catholic lyric spirit down through the first lispings of poetry in Italy, Spain and France, supplemented by the early outbursts of piety in Ireland, England and Germany, which created the vast unbroken harmony of the Ages of Faith, through the disorders of the Lutheran revolts, and, long after, through the Continental centers of Renaissance Catholicity."

The scheme is obviously a vast one in its scope, but the Compiler takes, of course, not all of the poetry which could well illustrate the Catholic mind and heart adown the ages, but only selections from each of the poets considered, and thus compresses his volume within moderate limits such as may justly allure a reader to make the volume an ornament of desk or table and a companion for even a scattering few moments of scholarly and pious leisure. The bookcase in classrooms of English in our colleges and high schools might well make room for such a volume, even though the pressing needs of scholastic curriculums should permit only of a rare consultation of the book. It would, after an explanation to the pupils of its scope and value, stand as a reminder of the culturing influence of the Catholic spirit in all lands and ages and of the renascence, in our own days, of a finely expressive literature in verse of that same spirit by our Catholic poets.

It has just been pointed out that the scope is a vast one, as the labors of Orby Shipley would remind us. That distinguished convert undertook a compilation of poems in honor of Our Blessed Lady—only one phase of the Catholic spirit—and published two large volumes of *Carmina Mariana*, still having at the time of his death enough matter for a third volume. Father Matthew Russell, S.J., collected poems in honor of St. Joseph, and published his *St. Joseph's Anthology*. Anthologies of sacred verse on similarly restricted themes have appeared in print, such as *Heaven in Song, Christ in Song, The Celestial Country, Redemption: An Anthology of the Cross*, and others, and some of these are extensive collections.

Such volumes as those indicated above take any verse illustrative of the selected theme, whether by Catholic or non-Catholic pens, whether translated or original English. Dr. Walsh has devoted one part of his admirable volume to selections from non-Catholic poets, but has carefully distinguished these inclusions by placing them in the last section (IV: "Catholic Poems by non-Catholic Poets", pages 449-484).

A highly attractive feature of the volume is the section of Biographical Data (pages 485-531). The Index of Authors includes upward of 350 names; the Index of Titles, some 600 poems. Many of the poems are translations—Dr. Walsh himself doing much splendid work here—but the names of the various translators are not included, of course, in the Index of Authors. Apropos of this, it may be pointed out that the translation marked "Anonymous" on page 54 is that of John Mason Neale, and the other translation on page 72 similarly noted as "Anonymous" is that of Edward Caswall.

Needless to add, the publishers have done their work well. The volume is attractively printed and bound, and is priced most moderately. The reviewer has noticed two misprints: "through" should be "strew" (last line, page 14) and "Russel" should be "Russell" (page 459, line 26) as it is correctly given in the Index of Authors.

THE CHURCH AND THE COUNTRY COMMUNITY. The Rev. Edwin V. O'Hara, LL.D., Director, Rural Life Bureau, National Catholic Welfare Conference. Macmillan Co.: New York.

The appeal of this book depends on him who reads it. He who will read it with an understanding of the vital concern of the Church in rural life will find in it a compact statement of essential facts and an appreciation of a world-wide social movement which engages the attention of statesmen and scholars everywhere. Dr. O'Hara is among those men who are attempting to deal with a fundamental social problem before it gets beyond control. He sees the interest of the Church in the situation with great clearness and he sets forth an appeal to the priesthood with a measure of restraint which invites and even compels confidence. He has worked for many years as a leader of singular competence, directing our attention to social processes in farming communities which if unhindered by prompt action will in the next generation affect the Church deeply and adversely.

Church and Country Community calls attention to the fact that the farms of the United States with thirty-five million population have four million more children than any urban group of equal

size in the country. There is an average of one and six-tenths children to the city family as compared with the average of three to the farm family. Any religious force which is weak in the rural districts is, therefore, at a serious disadvantage. That is clearly perceived if we take a long outlook upon the situation. We are reminded that about five-sixths of the Catholics of the United States are in cities. Nine-tenths of our parish schools are in towns and cities of over twenty-five hundred inhabitants. While some farm children are served by city and town parish schools, the number is hardly great enough to affect the condition. Probably ninety per cent of our resources in personnel and equipment are engaged in distinctively urban work. Dr. O'Hara calls our attention at the same time to the fact that a very large number of our country parishes have dwindled away. He indicates that this condition is one which should draw most serious attention.

The drift of population to the city away from the farm is a disaster if trained farmers become city laborers, if the more intelligent and educated children of each generation leave the farm as they are inclined to do, and if religiously minded farm families are replaced by others that are without religion. The stronghold of childhood is the family. The normal growth of the Church comes through the Catholic family that maintains its wholesome birth rate. While conversions are most significant and encouraging, they remain secondary numerically in the growth of the Church. The Census of 1910 shows that fifty-three per cent of the population was rural and that fifty-eight per cent of the school children came from farms. In 1920 over fifty per cent of the population was in cities and yet there were two and a half million more children under ten years of age in the country than in the city. Restriction of immigration now reduces the number of Catholic immigrant families in cities whose first generation at least shows a relatively high birth rate. Dr. O'Hara concludes then that the decline of the country parish would mean the decline of the Church in the United States.

The immediate steps advocated by him are systematic preparation of priests and religious for work in rural districts, with sympathetic understanding of farm life and its problems, and adequate religious instruction through vacation schools in districts where Catholic schools are impracticable. Dr. O'Hara notes that there are about ten thousand Churches without parish schools in the United States. During the past summer, vacation schools operated in twenty dioceses and instructed about fifteen thousand children. He gives credit to the National and Diocesan Councils of Catholic Women for splendid service in this field. The seminaries are asked to offer special preparation for rural work to theological students. The suggestion is

made that a number of country missions be cared for by one competent pastor with a sufficient number of assistants who will work under his general direction. This step has been taken already in a number of dioceses. The suggestion is supported by an interesting account of such activities undertaken by pastors in many countries of Europe. The author's reference to the great work of the Benedictines in Christianizing Western Europe gives a striking historical support to his appeal.

Dr. O'Hara calls attention to the promising work of the Rural Life Bureau of the Department of Social Action of the National Catholic Welfare Conference. It was founded in 1923 when rural pastors from fifteen dioceses met in St. Louis under the patronage of Archbishop Glennon. Permanent organization was effected. Twenty-five dioceses were represented at the Milwaukee meeting in 1924 and the publication of Catholic Rural Life was begun to replace *St. Isadore's Plow* which Dr. O'Hara published before that. The Rural Life Conference met in St. Paul in 1925, in Cincinnati in 1926, and in Lansing in 1927. During these years diocesan conferences were created in many states.

Church and Country Community gives us a brief informing review of economic, social and health problems of the farm family and the details of the program of the Catholic Rural Life Bureau. It includes medical, domestic, social, cultural and religious activities that are intended to express in practical form the deeper impulses of the Church's life as it deals with the farm community.

The work is written clearly and with scholarly care. There is a touch of practical wisdom and of carefully sifted experience in all of the constructive suggestions that are offered. It is fundamental and convincing. Its appearance marks a deeper understanding and more effective effort in a field in which the Church has supreme concern. A short introduction to the work was written by Dr. John A. Ryan.

THE SUICIDE PROBLEM IN THE UNITED STATES. By the Reverend Adolph Dominic Frenay, O.P., Ph.D. The Gorham Press: Boston. 1927.

This book, which was written as a dissertation for the Faculty of Philosophy of the Catholic University of America, was undertaken to fill a want in the literature of American Sociology which is well supplied in the literature of the principal European countries. The work is statistical and the field covered is the Continental United States. Intelligently and painstakingly, Dr. Frenay has developed

his subject under the following among other chapter headings: the means, the biological and social aspects, the occupational aspect, the economic aspect, the national and racial aspects, and the religious aspect.

Dr. Frenay finds that in the West the relative frequency with which suicide occurs among males as compared with females is higher than in the East, while in the registration area as a whole the proportion of male suicides to female suicides is about 3 to 1. The average age at which males commit suicide is 46.3. The average age for females is 43.1. As has also been found to be true in Italy, France, Germany, Sweden, and Switzerland, the married have the lowest rate of suicide, the single come next, the widowed have a still higher rate, and the divorced have the highest rate of all.

Among the Irish, Italian and Polish elements of the population there is very slight tendency to suicide. There is a more pronounced tendency in the German and Scandinavian groups. The Negro suicide rate is considerably lower than the white man's rate, while the Indian's rate is somewhat lower than that of the whites. The Chinese and Japanese in this country have high rates.

In the absence of data to show the religious affiliations of suicides Dr. Frenay has undertaken a correlation of the suicides in cities of over 100,000 population with the religious denominations of those cities. He finds that so far as his figures go, there is no correlation between the suicide rate and the percentage of Protestant church members—that is, the suicide rate is not affected by the presence or absence of a large Protestant population. There is a considerable negative correlation between the suicide rate and the Catholic population of the various cities, indicating that Catholicism tends to discourage suicide. The coefficients of correlation when the cities are weighted according to population are for the Protestant denominations —.04 and for the Catholics —.32. These results we are told are similar to those found by European investigators. While Dr. Frenay believes on the basis of other evidence that the Protestant religion has achieved results in checking the suicide rate, he states that these results are not demonstrable from the statistical data. The greater deterring influence of the Catholic Church he credits in large degree to the confessional. "In particular, there exists in the Roman Catholic Church an institution, an anti-suicide bureau, which more than anything else has saved, and continues to save, many from despair and self-destruction. It is the Sacrament of Penance, Confession."

THE ROSARY. By Cornelius Howard Patton. New York: Fleming H. Revell Co. 1927. Pp. 160.

In this volume Dr. Patton, Secretary of the American Board of Commissioners for Foreign Missions, addresses himself "to the fellowship of all who pray—without regard to race, land, or religion". He gives a beautifully written, well printed and strikingly illustrated volume that tracks the use of prayer beads, pebbles and other mechanical aids to prayer through the peoples of Buddha, Mohammed, Brahma and Christ. The history of prayer beads takes us on a journey from the trenches of the world war back to India, Tibet, China, Japan, Turkey, Persia, Egypt, the Levant and around again through the peoples of the world of Catholic belief, setting us down finally with an evaluation of the psychology of prayer beads and the mechanics of prayer. It is an interesting trip, quickly made under an entertaining guide who cleverly points out vistas of history, literature and ethnology en route.

The Catholic reader, who naturally will look for the explanation of Catholic beads, is jarred in many places, not from a desire of the author to give offence but because, like most studies in comparative religion, the facts of Catholic faith are either unknown, incompletely understood, or wrongly interpreted to draw out an attractive parallel or to reinforce a preconceived theory. Keep in mind the limits the author puts on himself when he says that "to attempt a full description of rosary-forms of the modern church, together with the ritual prescribed for each separate devotion, would carry us far afield and might prove confusing . . . it will be sufficient if we consider only a few of the outstanding developments" (p. 105). Even after making this allowance Catholics will be disappointed that some important features of the Rosary are misunderstood and others neglected.

The fundamental error is in the title of the book and the use of the word "Rosary" to include every form of prayer beads. At least Catholic usage associates the word "Rosary" with the form of prayer preached by St. Dominic, and thus distinguishes it from many other kinds of prayer beads in use among Roman Catholics. There is no reason for saying that the arrangement of the mysteries does not occur until the fifteenth century (p. 110). "Dominican Rosary" is the name given to any beads blessed by one empowered to bestow the distinctively Dominican blessing, irrespective of the material composition of the beads (p. 108). Artists' conceptions are not always proofs or evidence of historical facts, and Jan Van Eyck's "Arnolfini and His Wife" can not stand as a proof of a Mohammedan origin of the Rosary (p. 121). Even among mem-

bers of the same religious Order there is often diversity of color, size and material of the beads worn, but this has no historical or economic significance (p. 123). We have no record of a bitter warfare in which "the Carmelites opposed the Dominicans and all their special ways, holding the rosary in particular disdain" or that "as an offset to this devotion of their rivals, they (Carmelites) invented the scapular" (p. 124). The scapular and the Carmelites are entitled to nobler motives according to the easily procured evidence of history.

Dr. Patton, in explaining psychologically the universal popularity of the Rosary and other beads, considers these theories—superstition, merit, iteration, auto-suggestion, and muscular incentive—without completely rejecting or accepting any one of them.

The least acceptable chapter, from a Catholic point of view, is the last one—"Mechanics and Prayer", in which the author rejects a recent Protestant plea for a Protestant Rosary. His reasons for this position are not convincing because the pragmatic test does favor the use of beads; most people do need mechanical helps to prayer and meditation; the idea of Christ and St. Paul using prayer beads is not "intolerable"; the Rosary as a "mechanical device" with its emphasis on meditation simplifies rather than complicates prayer for both learned and uneducated.

Our Catholic clergy will find this book provocative of thought and, we hope, of discussion.

GESETZLICHE UNFRUCTBARMACHUNG GEISTESKRANKER. Von Dr. Joseph Mayer. B. Herder: Freiburg im Breisgau; St. Louis, Mo. 1927. Pp. xliv—466.

"Gründlichkeit" is the appropriate word to use in characterising this volume. For it is at once thorough and fundamental. Some notion of the labor of research involved in its preparation may be derived from the fact that the list of authors and sources at the beginning of the book covers 32 pages. Every phase of the subject is discussed: history, methods, ethics, the opinions of physicians, neurologists, jurists, theologians, and a concluding section on the canonical effects of sterilization in relation to matrimony and marriage.

Following are some of the most important of the author's conclusions. For the most part mentally diseased persons whose affliction is hereditary can generate only subnormal children. Therefore, they have lost the right to reproduce themselves. The State has the right to protect itself against the danger presented by mentally diseased persons, even through sterilization, if this be found

necessary. However, this method will not be justified unless milder means, such as segregation, are inadequate. Moreover, this method of dealing with the evil is not justified unless the threatened increase of the mentally subnormal is so great as to involve national degeneration. In no European State is the latter condition fulfilled to-day. A number of other practical reasons render the exercise of legal sterilization quite unjustified at the present time.

Nevertheless, the author maintains that legal sterilization of persons whose mental disease is hereditary is not in itself a violation of their rights. Such a person, he says, "has not the moral right to beget children; infecundity is the proper condition of his nature. . . . The mentally diseased have not lost the right to life and health, but they have lost the rights of reproduction and of free use of their members." For the sake of the common good, therefore, the State may either isolate them from the rest of the community or deprive them of the power of begetting children.

The author quotes from the opinions of many moral theologians and reports that the great majority of them pronounce legal sterilization wrong, while some leave the question open and only a very few defend the measure. He agrees with the theologians that sterilization is illicit as a penalty for crime, inasmuch as it does not comply with the requirements of a genuine punishment. In the opinion of this reviewer, the author's refutation of the theologians who maintain that sterilization of the mentally diseased is not lawful for the protection of the community, is effective and complete. According to his account, most of them rely on the assumption that the State may not inflict a physical evil upon its members except by way of punishment. The retort is obvious: if this view were correct, the State could not confine the insane or the feeble-minded in asylums, nor would it be justified in compelling those afflicted with highly contagious diseases to go to pest-houses or to be quarantined in their homes. The deprivation of liberty is quite as definitely a physical evil as deprivation of the power of generation. Another curious error which he attributes to the moral theologians is the view that the State may not do anything which would be unlawful for a private individual to do; therefore, that it may not require human beings to be sterilized. Of course, the State has the moral authority to do many things which are beyond the competence of the individual, for example, to compel men to risk their lives in battle. Inasmuch as the moralists admit the liceity of sterilization as a means of preserving life or bodily health, they can reject it as a legitimate means of preserving the health of the community only on the assumption that the common good is not of as great importance as the welfare of an individual. Of course none of them subscribes to this doctrine.

Dr. Mayer quotes the opinion of Father Thomas J. Gerrard, written in 1918, to the effect that the Holy Office had not up to that time given any decision concerning the morality of legal sterilization, and adds that this is the state of the case even to-day. Rome has not spoken either for or against the practice. Therefore, the question is still an open one and any Catholic is at liberty to take whichever side seems to him preferable. The fact that the great majority of the moral theologians condemn the measure as wrong does not make that opinion binding upon Catholics.

FOLLOW ME. By the Rev. Peter Geiermann, C.SS.R. B. Herder Book Co.: St. Louis.

Although the general character of this volume is identical with that of Father O'Neill's *Scripture Readings for Times of Retreat,* published a year ago, it is by no means superfluous. The passages selected are different, as is the arrangement. Here the Psalms, the Prophecies, the Gospels and the Epistles are not quoted separately but woven into one whole. One passes from Isaiah to St. John, thence to St. Paul and back to Genesis. This method reveals the too often unsuspected wealth of retreat material in the old as well as in the New Testament. Where can one find more sublimity and spiritual power? Father Geiermann has adapted the Latin meditations of Father Nicholas Paulmier, S.J., and arranged them to correspond with the series of subjects now usually developed by retreat preachers. He would have done well to give references to chapter and verse, as Father O'Neill did, and like him to add new translations or footnotes on certain passages.

FATHER TIM'S TALKS. By C. D. McEnniry, C.SS.R. Vol. VI. B. Herder Book Co.: St. Louis.

The reviewer regrets having missed the first five volumes of *Father Tim's Talks.* Having heard them highly praised, he is happy to find that Volume VI fulfils his expectations. It is charming, pungent, and direct. It deals with everyday interests and every man's problems; the right to vote and the duty to vote intelligently, the menace of the movies, the class struggles at the church bazaar; devotion to the Sacred Heart and to the three Hail Marys. But wisely Father Tim chats with his people mostly about marriage, before, and during, and—shall we say?—after courtship; the requisites for receiving the Sacrament worthily, the sanctity of the marriage bond; the disaster of divorce—these are topics which a pastor can hardly treat too often, provided of course he does so as simply and helpfully as does the author of this book.

SAINT FRANCIS, the Christian Exemplar. By Seymour Van Santvoord. New York: E. P. Dutton and Co. Pp. 157.

Among the numerous recent biographical sketches of the Assisian saint the present modest volume, addressed to "All who love a high behaviour," arrests our attention, not only because it is calculated to reach a class of readers ordinarily not familiar or interested in Catholic hagiography, but also because it disavows a certain viewpoint which those of the same household of the faith professed by the saint, are sure to hold as essential parts in the Franciscan scheme of life. The reader can readily enter into the dramatic contrasts which the opulence, love of show and of pleasure even in the circles of the clergy and religious at the time, offer when compared to the absolute devotion to poverty and self-denial such as make our author regard the seraphic saint as "the next most perfect man" after Jesus Christ. But the trials and victories which prove the "supremity of love" have their roots in elements of faith other than the ideal of a holy poverty such as bade Francis carry out to the letter the precept of Christ: "Leave all." It is not only "the acceptance of the Mass" as a potent influence which contributes to the proper comprehension of St. Francis and his century, but above all the unity and loyalty implied in a recognition of the continued leadership of Christ in the Catholic Church. The reverence for and obedience to the Vicar of Christ, lately set forth in such an attractive form by Vida Scudder in her history and letters of St. Catharine of Sienna, as in her records of the Franciscan saint, gave our saint his confidence and his success in a field which was otherwise closed to him on many accounts. This Mr. Van Santvoord has apparently missed in his study of sources. Fr. Robinson in his *The Real St. Francis* and Fr. Felder in his *Ideals of Assisi* bring out this characteristic without which St. Francis remains a very beautiful but still incomplete figure in the history of his age and in his influence on succeeding times.

XXVIII INTERNATIONALER EUCHARISTISCHER KONGRESS zu Chicago, Ill., U. S. A. Bericht der Deutschsprachigen Sektion. Herausgegeben vom Komitee. Commissionsverlag der Mission Press: Techny, Ill., U. S. A. Pp. 222. Illustrirt.

While we are still awaiting the full official report for the English-reading public that will form the permanent monumental record of the marvellous demonstration of Eucharistic faith and devotion during the International Congress held at Chicago last summer, Monsignor Bierman, President of the German-speaking section, gives us

the account of his Committee's work for the great meeting. Without lessening the international character and significance of the Congress, with its distinctly American patriotic appeal, it will be allowed that the German element of the Catholic Church made its loyalty and devotion to the Eucharistic King felt in a manner which justifies the separate publication of its active part in the historic event. The presence of cardinals, bishops and prelates, secular and religious, from north and south of the Fatherland, their fine enthusiastic speeches, seconded by laymen who represented every walk of civil and professional life, make this report indeed a historic collection far-reaching in its influence and instructive to future generations. Monsignor Bierman's well ordered report, beautifully issued in the best bookmaker's form by the Mission Press of the Society of the Divine Word, has an apologetic value apart from its being an illuminating chapter in the recent history of the Catholic Church in America. It furnishes elements of just pride to all in the consciousness of belonging to the true Church of Christ, and offers at the same time abundant eloquent argument illustrating the central doctrine of the Church around which all our devotion gathers, despite differences of national and racial origin, to create the highest type of citizenship outlasting earthly life.

Literary Chat

Announcement is made that the official report of the Twenty-eighth International Eucharistic Congress, held in Chicago in 1926, is about to be published, under the editorship of the Rev. C. F. Donovan. The volume will contain the text of all the official documents relating to the Congress, and the sermons and addresses that were delivered at the various sessions. Every phase of the memorable meeting will be told either by word or by picture. The book is being published by the Congress Committee, under direction of Cardinal Mundelein. (Official distributor, Joseph H. Meier, 64 West Randolph Street, Chicago, Ill.)

The Priest's Eucharistic League met in Buffalo 30-31 August, 1927. The papers that were read and the discussions that were heard had as their central purpose the better understanding of the supreme position of the Holy Eucharist in Catholic worship and personal sanctification, accurate knowledge and reverence for rubrics as they concern the Blessed Sacrament in the Mass and in functions other than the Mass. One heard very frank comment on our occasional failure to maintain high standards of reverence for the Blessed Sacrament in caring for the objects that are associated with its worship. Equal frankness was noted in appeals for reverence in celebrating the Holy Sacrifice of the Mass. The interpretations of the rubrics were set forth with great impressiveness. A note of dignity, earnestness and zeal prevailed in every meeting that the writer was privileged to attend.

All of the papers will be found in the October-November 1927 issue of Emmanuel (184 East 76th Street, New York City).

A vest-pocket manual of "Catholic prayers and devotions for men", entitled *The Man of God*, is the newest form of prayer book to come to our notice. It is a compilation by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., who a year ago gave us a larger prayer book under the title of *Blessed Be God*.

It is astonishing how much has been packed, and packed with neat care, within the covers of this tiny book, which contains 242 pages and measures only 2¾ by 4½ inches; by a quarter inch thick—or thin. Here one will find a Rule of Life for Men, Counsels and Maxims for the young, married and single; Ordinary of Mass (Latin and English); Manner of Serving at Mass; Confession and Communion, Benediction, and various other devotional prayers. (P. J. Kenedy & Sons, New York.)

With the October number, the *New Scholasticism* completes the first year of its existence. Anybody who knows conditions in the United States must appreciate that a strictly philosophical journal, due to its technical character, is very much of a venture. The appeal of such a review is restricted and the productive workers who are able to contribute to its pages are very few. With the aid of foreign writers, however, the *New Scholasticism* has been able to complete a volume which for the scholarly and sound tone of its articles leaves little to be desired. The *New Scholasticism* has already taken a place alongside the *Journal of Philosophy* and the *Philosophical Review* as a first-class scientific journal of philosophy. It also compares favorably with the great philosophical reviews appearing in Europe. This latter fact should be a source of great pride and gratification to American scholars, particularly those interested in the advance of Scholastic thought in this country.

The October number of the *New Scholasticism* contains articles by McWilliams, Lacombe, Garrigou-Lagrange, Walsh, and Bontadini. Father McWilliams of St. Louis University discusses theories of matter and points out the significance of the Aristotelian concept for modern physics. Father Lacombe, an American student attending the Ecole de Chartres, gives an account of the work he has been doing on Prepositinus. The *Opera Omnia* of Prepositinus in four volumes are soon to be published in the Bibliothéque Thomiste under his editorship. Father Lacombe is to be congratulated on this high-class piece of research work, an honor to American scholarship. The well-known Thomist, Professor Garrigou-Lagrange, defines his conception of act and potency in an article entitled "Fondement de la Distinction de Puissance et Acte selon Saint Thomas". Dr. Francis A. Walsh discusses errors and fallacies from an entirely new angle.

The *New Scholaticism* also contains a well-written and documented article on "Philosophy in Italy During 1926" by a professor of the Catholic University of Milan. Professor Bontadini exhibits a mastery of current Italian thinking and is especially at home in the productions of the Gentile-Croce school. The customary scholarly book reviews and the review of current philosophical literature follow. In time to come the section devoted to "Current Philosophical Reviews" will be found one of the most valuable sections of the *New Scholasticism*. In this number over forty English, French, German, Italian, and Spanish philosophical reviews are analyzed; the section thus gives a bird's-eye view of philosophical thought the world over and cannot but be a great time-saver for the busy professor of philosophy.

Among the numerous publications dealing with the life and spiritual influence of Saint Theresa of the Child Jesus, popularly known as "The Little Flower of Jesus", priests and religious will find *A Bouquet of Roses*, by the Rev. Stephen Stepanian, one of the most attractive and useful to further devotion, especially among the young. The author, drawing his material from the original French autobiography of the Saint, presents the more striking features and sentiments of piety characterizing the beautiful Carmelite nun, in brief paragraphs or sentences taken from her letters, Counsels and Reminiscences. Among these the *Histoire d'une Ame* forms the chief source. The whole may be easily read at intervals to become the object

of meditation and inspiration leading to a holy life. There is a commendatory Introduction by the Rev. John J. Moore, with a brief outline of the leading incidents in the Saint's life, and a number of attractive illustrations, which altogether make the little volume a pretty medium by which to further the mission of doing the good the holy nun had at heart. (Published by Stephen Stepanian, 140 N. Robinson Street, Philadelphia, Pa. Pp. 179.)

We are reminded from time to time by qualified observers of the alarming spread of perjury. A recent pronouncement of the Bishops in Ireland directs attention to this evil in a way that must cause general concern. *The Century* for November publishes a striking article calling our attention to conditions in the United States. The author, who is a Federal Attorney in New York City and member of the National Crime Commission, states that the issue is whether moral virtues and spiritual convictions are merely philosophical considerations, negligible in their meaning for the individual, or whether they supply the most beautiful or ennobling things in life. He remarks that "the invocation of the Holy Name for the purpose of counterfeiting truth with a lie is blasphemy".

The writer notes that in 1890 our total prison population was 82,639, of which 6,410 were convicted burglars and 343 were perjurers. In 1923 we had an increase of about 26,000 in prison population, an increase of 10,000 convicted burglars and a decrease of 172 in convicted perjurers. This decrease in the number of perjurers punished by law occurs in the face of the impression that the increase in this crime is alarming. The writer blames judges who appear to lack zeal in punishing it; lawyers who are suspected of conniving at it, particularly when their services are rendered for a contingent fee rather than in the ideal service of justice; and Government is blamed in requiring sworn statements in relation to income tax where the temptation to misrepresent facts is strong.

The writer of the article in question looks to the home, the school, the church and the business community for remedy. Undoubtedly very much could be done by our priests were they to undertake a study of facts and to interpret in the pulpit with direction and force, the dreadful spiritual and social implications of perjury.

As a supplement in furthering the appeal of the Holy Sacrifice of the Mass to the faithful one might read an interesting article in the October 1927 *Placidian* (St. Anselm's Priory, Benedictine Foundation, Washington) on "The Curriculum of the Mass Liturgy", by Sister Mary Alexine. The author gives an account of methods followed in many centers and in our schools to awaken a deeper spiritual appreciation of the Liturgy of the Mass.

Another effort with the same purpose in mind is worthy of notice. A little pamphlet is issued each month containing the text of the Mass in English for each of the Sundays of that month. The people are encouraged to obtain copies and use them while in attendance at Mass. (*The Holy Sacrifice of the Mass in English*, for the Sundays of the month and year, arranged by the Rev. Louis J. Fries, Intermountain Catholic Press, Salt Lake City, Utah.) We are informed that a number of academies and parishes throughout the country have adopted this method and that it wins prompt approval. In hundred lots the cost need not exceed five cents a copy.

The Catholic Mind of 8 October, 1927 (America Press, New York City) publishes an address by President Coolidge on Spiritual Values in Education and two addresses on Catholic Education by the Right Reverend Monsignor Joseph F. Smith, Superintendent of Schools, Archdiocese of New York. The general principles set forth by the President are restated in the terms of Catholic philosophy and spiritual ideals by Monsignor Smith.

The Epistle of Christ by the Rev. Michael Andrew Chapman (B. Herder, St. Louis, pages 264) contains fifty-three sermonettes on the Sunday Epistles. Each one consists of an introduction, three points and a perora-

tion. Clearness of statement, a practical tone and careful selection of thought adapt the work admirably to the needs of the average congregation.

The Bureau of Immigration of the National Catholic Welfare Conference (1312 Massachusetts Avenue, N. W., Washington, D. C.) has just published an annual Report which calls our attention to the many problems which the Church meets in dealing with Catholic immigrants. We are informed that the thirteen workers of the Bureau assisted over 21,000 immigrants in a single year. Among them were one bishop, fifty-seven priests, two hundred and sixty-four nuns, four lay brothers and nine seminarians. The Bureau has worked with episcopal approval in eighty-five archdioceses and dioceses, having referred over nine thousand immigrant cases to diocesan agencies and having received over ten thousand reports from these on the cases referred.

The Bureau acted on one hundred and seventy-two cases of appeals against exclusion and brought one hundred and fifty-six of them to successful issue. Some insight into the methods of administration of the Immigration Act may be gained from the ridiculous questions asked of immigrants in the process of administration of the law. Incredible as it may seem, the Report tells us that the following questions have been asked: How many feathers has a goose? Where was a cat going at midnight when all of the houses were closed? How many teeth has a crow? How long is a rope? The Bureau is encouraging attention to problems of immigration by preparing programs for study clubs.

The Paulist Press (401 West 59th Street, New York City) continues its work among inquirers in a series of four-page leaflets for distribution in minimum lots of one hundred, and by the publication of Father Malloy's *Catechism for Inquirers*. Both publications are intended to meet the needs of those who inquire concerning Catholic faith and practice.

Numbers 1 to 10 of Series 1 of the leaflets are at hand. They cover much of the ground of practical apologetics by pointed questions, succinct answers and suggestions of reading material. By the use of different styles of type the attention of a reader is easily attracted. Undoubtedly the choice of questions and the methods of answer are dictated out of the vast experience that the Paulist Fathers have had in their non-Catholic missions. One wonders that insistence upon most elemenary truths and facts must be maintained. So long as misunderstanding and misrepresentation concerning the Catholic Church are found it will be necessary to restate these elementary truths with unfailing patience and good will. This has been done admirably in these leaflets.

Father Malloy's Catechism, which contains 85 pages, adapts questions and answers to the preliminary needs of the inquirer. He wisely refers his readers to the *Catholic Encyclopedia* for further reading on every topic discussed, since that great work possesses a missionary power of the highest value.

The use of the Catechism as a synopsis of oral instruction to children and not merely as a list of questions and answers to be memorized is set forth in two Catechisms at hand. (*A Catechism of Christian Doctrine suited to children preparing for First Holy Communion; A Catechism of Christian Doctrine suited to Children of Primary and Grammar School Grades*, compiled by the Reverend Michael J. Duffy, New York City.) The latter is in a new and revised edition. Its Foreword indicates that it developed out of the practical experience of accommodating the Baltimore Catechism to the capacity of the children in grammar grades.

The misguided zeal in directing policies of reform which has caused the Holy See to condemn *Les Pièces d'un Procès* of *L'Action Française* with its introduction by Charles Mauras and Leon Daudet, will be readily understood if they can recall the scenes in which Paul, Comte d'Étranges plays the chief part, eloquently portrayed by Mrs. Wilfrid Ward in her stimulating and interesting novel *Out of Due Time* (Longmans, Green and Co., London), published some twenty years ago.

A reader interested in the retreats for the laity conducted under the auspices of the Manresa House for laymen and of the Congregation of the Cenacle for women, deprecates what he terms the "personal booming" of leaders in these movements, such as the late Father Shealey, S.J., and the efforts to have them beatified or canonized, as in the case of the foundress Marie Terèse Couderc. To the argument that they are probably in heaven and don't need our trumpeting, we reply that their memory and name, loudly recalled, becomes a signal and watchword for renewed enthusiasm in the worthy cause to which they devoted their lives. They thus continue to live, not only happily in heaven, but usefully on earth.

Good religious poetry is somewhat rare. One contemporary critic has remarked that "such purposeful poems are likely to be hard and dry in their didacticism . . . or else they are likely to fall into the sticky sloughs of sentimentality". Moreover, it has been noted that almost all the best modern Catholic poetry has come from converts and not from those reared in the faith. In the light of these two fair statements it is interesting to turn to *The City of God*, by the Rev. Thomas F. Burke, C.S.P. The volume of nearly seventy religious poems was written by one brought up from earliest childhood as a Catholic; and even a casual reader must acknowledge that the author has steered clear of the Scylla and Charybdis noted above. The poems are too naturally expressed to be called didactic; and, though full of feeling, they are too restrained to be labeled sentimental.

The most pleasing group of poems in the selection is called *Via Dolorosa*. These are fourteen sonnet meditations on the Way of the Cross. The Shakespearean sonnet form is employed for all, and so successfully that only once is there evidence of the use of a word solely for the rhyme. The personal love of Our Lord expressed in the series is very appealing. The sonnet for the tenth Station is the most unusual, developing first the idea that Jesus, the High Priest, bereft of vestments for the altar of the Cross, clothed His Body with "the martyr's royal chasuble of red". This offers good contrast to the thought of the sestette where the writer pictures himself, standing with naked spirit, "a lone beggar", before Christ, asking to be clothed by Him.

There is considerable variety in rhythm and stanza form throughout the volume. There is no free verse, but there are several unrhymed stanzas in regular rhythm. The recurrence of similar phrases, or the use of a refrain line takes the place of rhyme in these stanzas. A good example of the employment of these devices is found in *Wisdom's Lover*, written in memory of Cardinal Gibbons.

A few poems deal with nature or friendship as subject matter, but even these are religious in tone The collection as a whole represents religious poetry of a high grade, deeply sincere in feeling and artistic in expression.

Two recent publications bring to attention the work of our missionaries in Africa. One of them (*Planting the Faith in Darkest Africa*, by Mother M. A. Forbes; B. Herder Book Co.) contains an account of the work of the White Fathers in Uganda. The narrative is constructed around the life of Father Simeon Lourdel, who died in 1890 at the age of thirty-nine, among his beloved converts in Uganda, a noble victim of his zeal for souls and his love of Christ. Mother Forbes tells her story in a way that leaves upon the mind of her reader a lasting picture of the idealism, struggles, persecution and treachery from natives which are permanent factors in missionary experience. Much of the suffering that Father Lourdel and his companions underwent was due to the subtlety of Arab enemies. Instances of heroism and striking spiritual insight abound. Native converts both young and old went to martyrdom with a dignity and courage that are worthy of the best traditions of the faith. Missionary activity shows us that we are the contemporaries of martyrs, a thought that contributes to the spiritual enrichment of the world.

The Joys and Sorrows of Pagan Children in the Land of Africa (P. John Emonts, S.C.J., Sacred Heart Mission House, Sainte Marie, Illinois)

is a translation. The book is intended to be read by little children or read to them. It is a simple, interesting description of the life, work, play, joys and sorrows of the negro children dealt with by missionaries in Africa. The little work is admirably adapted to its purpose. Adult readers will find it most entertaining and illuminating.

Frederick Pustet and Co. continue to maintain the excellent reputation of the old Ratisbon foundation for liturgical manuals, besides the monumental works employed in the services of the altar and choir. The *Ordo Divini Officii recitandi Missaeque celebrandae* for 1928, and in use throughout the ecclesiastical provinces of Baltimore, New York, Boston and Philadelphia, is a good example from both the rubricists' and bookmakers' points of view. The introduction of the feast of "The Little Flower" (3 Oct.) called for a correction, which has been duly inserted. (Fr. Pustet and Co., New York and Cincinnati.)

In the August number of last year's REVIEW we commented upon a new *Compendium Theologiae Moralis* by a Jesuit Professor in the Theological Seminary of Buenos Ayres. It merits the special attention of clerical students because it sums up the latest decisions of the Sacred Congregation, and the opinions of our chief authorities, including such recent works as those of Father Vermeersch, Pruemmer and the Italian and Spanish writers of note. We are eagerly looking for the second volume, which is to treat of the sacramental duties in the same succinct style in which Fr. Ubach, S.J., has dealt in the first part devoted to the exposition of the fundamental and preceptive section of Moral Theology. (B. Herder Book Co., St. Louis, Mo.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE PRIEST AND ST. PAUL. An Interpretation of St. Paul's Writings Bearing on the Priesthood. By the Rev. Otto Cohausz, S.J. Translated by the Rev. Laurence P. Emery, M.A. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 311. Price, $2.25 *net*.

THE REFORMATION AND THE BLESSED EUCHARIST. With a Chapter on Anglican Prayer Book Revision. By Francis Woodlock, S.J. (*The Twelvepenny Series*, IV.) Sheed & Ward, 31 Paternoster Row, E. C. 4, London. 1927. Pp. 82. Price, 1/- *net*.

THE ART OF CHRIST. Retreat Conferences. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—152. Price, $2.50 *net*.

THE WHITE HARVEST. A Symposium on Methods of Convert Making. Edited by the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students at the University of Illinois. With a Preface by the Right Rev. Francis C. Kelley, D.D., Bishop of Oklahoma. Longmans, Green & Co., New York and London. 1927. Pp. xiii—358. Price, $3.50.

THE MAN OF GOD. By the Revs. John A. McHugh, O.P. and Charles J. Callan, O.P. P. J. Kenedy & Sons, New York. 1927. Pp. 242. Price, $1.25 *postpaid*.

THE MISSAL FOR SUNDAY USE. Macmillan Co., New York. 1927. Pp. xxv —1268.

EXTREME UNCTION. A Canonical Treatise. By the Rev. Adrian Jerome Kilker, J.C.D. B. Herder Book Co., St. Louis. Price, $3.50.

ALTARS ACCORDING TO THE CODE OF CANON LAW. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfilment of the requirements for the Degree of Doctor of Canon Law. By Nicholas Martin Bliley, O.S.B., J.C.L., Belmont Abbey, Belmont, N. C. (*Canon Law Studies,* No. 38.) Catholic University, Washington, D. C. 1927. Pp. xix—132.

BIBLE STORY SERMONETTES. For the Children's Mass. By the Rev. Frederick A. Reuter. Joseph F. Wagner, Inc., New York.

A BOUQUET OF ROSES. Gathered from the Life and Writings of St. Theresa of the Holy Child Jesus, known as "The Little Flower of Jesus". By the Rev. Stephen Stepanian, 140 North Robinson Street, Philadelphia. Pp. 179.

A LITTLE BOOK ON CHRISTIAN CHARITY. By Dr. Engelbert Krebs, Professor of Theology, University of Freiburg. Translated by Elizabeth Garahan. B. Herder Book Co., St. Louis. Price, $1.50.

A MISSION TO NON-CATHOLICS. By the Rev. Peter Geiermann, C.SS.R. B. Herder Book Co., St. Louis. Price, $1.25.

MY PRETTY MAID. Talks with Girls. By Eithne. B. Herder Book Co., St. Louis. Price, $0.50.

YOUTH'S PATHFINDER. Heart to Heart Chats with Catholic Young Men and Women. By the Rev. Fulgence Meyer, O.F.M., Missionary, author of *Uni Una —To the One God My One Soul, Plain Talks on Marriage, Jesus and His Pets,* etc. St. Francis Book Shop, 1615 Vine St., Cincinnati. 1927. Pp. 421. Price, $1.50 *postpaid.*

THY KINGDOM COME. Series V: Eucharistic Echoes. By J. E. Moffatt, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 62. Price, $0.45 *postpaid.*

LITTLE NELLIE OF HOLY GOD. The Little Violet of the Blessed Sacrament. By Winfrid Herbst, S.D.S. Society of the Divine Savior, St. Nazianz, Wis. 1927. Pp. vi—68. Price, $1.10 *postpaid.*

BOYLAND BRIDGE. A Book on Purity for Boys. By the Rev. Frederick Macdonnell, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 180. Price, $0.35; to Clergy and Religious, $0.28 *net;* $25.00 a hundred.

CATHOLIC MISSIONS IN FIGURES AND SYMBOLS. Based on the Vatican Missionary Exhibition. By Dr. Robert Streit, O.M.I. Society for Propagation of the Faith, New York. 1927. Pp. xii—172. Price, $1.25.

ST. FRANCIS, THE CHRISTIAN EXEMPLAR. By Seymour van Santvoord. E. P. Dutton & Co., New York. 1927. Pp. ix—157. Price, $1.50.

THOUGHTS FROM ST. ALPHONSUS for Every Day in the Year. Compiled by the Rev. C. McNeiry, C.SS.R. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. ix—142. Price, $1.00 *net.*

LA RELIGION PERSONNELLE. Par Léonce de Grandmaison, S.J. J. Gabalda & Fils, Paris. 1927. Pp. 218. Prix, 10 *fr. franco.*

SAINT JOSEPH. Par S. E. le Cardinal Dubois, Archevêque de Paris. (*Les Saints.*) J. Gabalda & Fils, Paris. 1927. Pp. 224. Prix, 8 *fr.* 25 *franco.*

MEMENTO DE VIE RELIGIEUSE. Un Retour au Noviciat. Par Monseigneur Alcime Gouraud, Évêque de Vannes. Deuxième édition. P. Lethielleux, Paris VI^e^. 1927. Pp. xviii—321. Prix, 13 *fr. franco.*

LE CODE DE DROIT CANONIQUE. Commentaire succinct et pratique. Par Adrien Cance, Docteur en Théologie, Professeur au Grand Sêminaire de Rodez. Tome Premier: Introduction. — Règles générales. — Des personnes en général. — Du clergé séculier. J. Gabalda, Paris. 1927. Pp. viii—483. Prix, 25 *fr.*

PHILOSOPHICAL.

THE CHURCH AND THE COUNTRY COMMUNITY. By Edwin V. O'Hara, LL.D., Director of Rural Life Bureau, National Catholic Welfare Conference. Introduction by John A. Ryan, D.D., LL.D. Macmillan Co., New York. 1927. Pp. 115. Price, $1.25.

THE LAWS OF LIVING THINGS. By Edward J. Menge, Ph.D., Sc.D., Director of the Department of Animal Biology, Marquette University, late Professor of Biology, University of Dallas. With a Foreword by Richard A. Muttkowski, Ph.D., Professor of Biology, University of Detroit. Bruce Publishing Co., Milwaukee. 1927. Pp. 530. Price, $1.72.

THE EVOLUTIONARY PROBLEM AS IT IS TO-DAY. By Sir Bertram C. A. Windle, Sc.D., Ph.D., LL.D., F.R.S. Joseph F. Wagner, Inc., New York.

CHRISTIANITY AND JUDAISM COMPARE NOTES. By Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, and Samuel S. Cohon, Professor of Jewish Theology, Hebrew Union College. Macmillan Co., New York. 1927. Pp. viii—132. Price, $2.00.

KERK EN STAAT. Door Victor Cremers, S.I., Prof. Theol. Dogm. (*Leerboeken der Dogmatica*, Zesde Traktaat. Uitgegeven door Professoren in de Godgeleerdheid.) N. V. Standaard-Boekhandel, Antwerpen, Brussel, Leuven; N. V. de R. K. Boekcentrale, Amsterdam. 1927. Blz. xiv—149. Price, 14 *fr.*

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION REPORT. Proceedings and Addresses of the Twenty-fourth Annual Meeting, Detroit, 27-30 June, 1927. *National Catholic Educational Association Bulletin*, Vol. XXIV, No. 1, November 1927, 1651 East Main St., Columbus, Ohio. Pp. xi—680. Subscription, $1.00 a year.

HISTORICAL.

THE LIFE AND TIMES OF JOHN ENGLAND, First Bishop of Charleston (1786-1842). By Peter Guilday, Professor of Church History, Catholic University of America. In two volumes. (*Thought Foundation: Historical Series*, No. 1.) America Press, New York. 1927. Pp. xi—596 and 577. Price, $10.00.

SOME INEXACTITUDES OF MR. G. G. COULTON. A Sheaf of Criticisms and Rejoinders arising mainly out of Mr. Coulton's *The Medieval Village*. By Herbert Thurston, S.J. (*The Twelvepenny Series*, IV.) Sheed & Ward, London. 1927. Pp. ix—86. Price, 1/- *net.*

MISSISSIPPI'S BLACKROBE. A Story of Father Marquette. By Neil Boyton, S.J., author of *In God's Country*, *Mangled Hands*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 192. Price, $1.35 *postpaid.*

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. Two volumes in one. With portrait. New impression. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1927. Pp. 573. Price, $7.00.

KILIMA-NJARO. An East-African Vicariate. By the Right Rev. H. A. Gogarty, C.S.Sp., Bishop of Themiscyra, Vicar Apostolic of Kilima-njaro. Society for Propagation of the Faith, New York. 1927. Pp. 137. Price, $1.00.

ROMA SACRA. Essays on Christian Rome. By William Barry, D.D., Rector of St. Peter's, Leamington; Hon. Canon of St. Chad's, Birmingham; Protonotary Apostolic, author of *Heralds of Revolt*, etc. Longmans, Green & Co., New York, London, Toronto, Calcutta, Bombay and Madras. 1927. Pp. viii—250. Price, $4.00.

INDEX TO VOLUME LXXVII.

Ablution when binating, 80
Abstinence, vigil of Pentecost, 202
Actions, terms and, 623
Acupuncture, cure by, 253
Albigenses, St. Dominic on, 355
Albino, canonical irregularity, 647
Alcuin's Bible, 233
Alien parish in U. S., 523
Altar: breads, care of, 71, 529
Alypius, friend of St. Augustine, 605
Amenophis, Amen-em-ope, 86
America: adolescent, buoyant, 14; comes of age, 327; growth of Church in, 561
American healing religions, 140, 250
Amusement: field, Catholics in, 27; commercialized, 28
Angelus on Saturday, 425
Anniversary of ordination, 206
Anthology of Cross, 113
Antonelli on tubal pregnancy, 288
Apostle as titular of church, 316
Apostles, symbolism of, 130
Archdeacon, Dr., on weekday religious schools, 463
Architect: and civil law, 491; honesty of, 637; of church buildings, 483, 587
Aristotle, in Latin, 242
Arregui on tubal pregnancy, 286
Art, symbolism in, 129
Assistant pastor, benefice, 74, 306
Assumption B. V. M., 318
Authentic, related to Bible, 234
Baptism: by chaplain, 301; doubtful and marriage, 196, 515; in Eastern Church, 322; in oratory, 303
Batavia, religious school, 463
Benedictine Declaration in U. S., 526
Benefice of curates, 74, 306
Bible: genealogy of English, 225; Latin versions, 241; not human document, 83; prophets in, 204; study, recent, 83, 426
Big business, moral problems, 637
Bination in distant places, 79
Bishop: anniversary Mass, 203; prerogative of preacher, 357; care of sanctuary, 71; fosterer of missions, 645; immoral literature, 65; judge of rubrics, 498; ocular canonical irregularity, 647
Bittremieux on B. V. M., 317
Boissarie on Lourdes, 373
Bonding company, defrauding, 313
Book of Proverbs, 84
Book-rack at church door, 613
Books: Catholic, not expensive, 609; for parishioners, 606; instruction on immoral, 65; pastor and, 30
Borgmann, Fr., on toilers, 199
Boxer rebellion, 53
Boys to be taught by men, 15
Brotherhood of evil in Adam, 267
Brotherhoods, our teaching, 9; scholarship in, 16
Builders: moral problems, 637; of churches, 483, 587
Burke, Fr., "Stations of Cross", 414
B. V. M.: Assumption of, 318; Feast of Humility of, 81; mediation of, 317
"By the first fatal Tree", 114
Calendars, parish, 652
Cancer cures, 148
Casuistry and terms, 625
Catechism: better, 205; choice of, 295; simpler, 297; teaching children, 632
Catholic: as Socialist, 572; Reformation in 16th century, 449; Social Guild, English, 574; University of America, 67
Catholics: as public entertainers, 37; in U. S., number of, 386; should edify, 39
Census, religious, of 1926, 383
Ceremony, rubrics, 495
Chalice, purification at second Mass, 80
Chapels in China, 294
Chaplain: at marriage, 301; solemn baptism by, 301
Childless homes, 361
Children: control by parents, 364; in public schools, 296; teaching religion to, 632
Chinese: Catholic life, 292; mission letters, 644; priests, 53; seminary, Kongmoon, 50
Christ on screen, 203
Christian Science, 143
Christopher, Dr., on Latin, 238
Chronology of Bible, 225
Church: and State, 456; and State in education, 298; building, 483, 587; census of 1926, 383; universal, 248
Cicero's Latin, 239
Classes for converts at night, 421, 639
Classical Latin, 238
Claudel, "Stations", 414
Cleanliness leads to godliness, 72
Clement: of Alexandria, 541; VIII's Bible, 234
Clergy: during Reformation, 456; retreats, 41
Clerical deportment, 561
Collegian, spiritual training of, 163
Commencements, school, 194, 314
Commercialized amusements, 28
Common sense, uncommon, 262

Communion in hospital, 304
Community life of priests, 192
Companionate marriage, 361
Confession: historical development, 319; lay, 319; use of words in, 620
Confessional, seal of, 321
Confessions of St. Augustine, 598
Conscience and use of words, 618
Conscription during war, poem, 122
Contractors, church operations, 483, 587; moral problems, 637
Conversation during retreats, 42
Converts, religious night school, 421, 639
Council of Trent: effect of, 462; ecclesiastical training, 565
Counter-Reformation, 454
Country: family life, 365; priests in community, 192
Cross, songs of the, 113
Culture, European, 246
Curacy, objective perpetuity, 307
Curate, benefice of, 74, 306
Cures, mental, 140, 250, 369
Custom and rubrics, 498
Cuthbert, Fr., on Catholic Reformation, 449
Dance-halls, priest's concern in, 32
Davis, a faith-curer, 255
Davis, Fr., on ectopic gestation, 275, 405
Decidua reflexa, 277
Declaration, Benedictine, in U. S., 526
Decorous, meaning of, 505
Dentists for foreign missions, 640
Deportment, clerical, 561
Desert Fathers, 135
Dignity of priest, 1
Diseases cured by faith, 250
Doctors for foreign missions, 640
Domestic: and industrial changes, 363; ethics, 521
Domicile for marriage, 649
Dominican, mission to preach, 352
Douay Bible, 236
Dowie's religion, 142
Doxology of hymns, 206
Drunkard, James on, 622
Durandus of Huesca, 357
East and West, Church in, 243
Ectopic gestation, 275, 405
Eddyism, 143
Education, Church and State, 298
Employers and employees, 200
Encyclical on missions, 644
English: Bible, genealogy, 225; social Catholic conditions, 568; versions of Bible, 234
Episcopal, see *Bishop*
Esdras and Pentateuch, 227
Ethics, neighborhood, 521
European: culture of Church, 243; faith, 246
Examination of conscience, words in, 620
Example, among students, 167
Exercises of St. Ignatius, 43
Exposition of Blessed Sacrament: at low Mass, 80; twice on same day, 315
Extra-uterine pregnancy, 275, 405
Extreme Unction with oil blessed by priest, 81
Eyesight, canonical requirements, 646
Faith: cures, 140, 250, 369; Europeanized, 246
Fallacies in spiritual life, 262
Family life: distractions, 29; in danger, 360
Fast days, lard or meat gravy, 202
Fecher, on longevity of sisters, 519
Federal religious census, 383
"Feed my lambs", 27
Ferreres on tubal pregnancy, 288
Fetus outside uterus, 276
First Fridays, Exposition of Blessed Sacrament, 80
Ford, Fr., on Chinese life, 292
Forty Hours' Adoration: Masses, 66
Fra Arminio on clerical deportment, 561
Frenay, on St. Dominic, 352
Friars Preachers, mission of, 352
Fryar, J., on symbolism, 129
Funds for missions, 187
Garesché, Fr.: on getting people to read, 606; on priest and commercialized amusements, 28
Gary, religious school, 463
Genealogy of English Bible, 225
Generosity: of American Catholics, 561; to oneself, 619
Genicot on ectopic gestation, 286
Getting people to read, 606
Good will in spiritual life, 262
Gospel, integrity of, 427
Graduation day, school, 194, 314
Grandmaison on Lourdes, 377
Graphs of religious population, 386
Greek Old Testament, 228
Gregorian University, Rome, 67
Haste, modern note of, 566
Healing religions, 140, 250, 369
Henry, Mgr.: on plagiarism in preaching, 473; on Songs of the Cross, 113
Heroic Act, 578
Hexapla Bible, 231
Higginson, Teresa Helena, 542
Holy Communion, bination, 79
Home: is changing, 360; life, ethics of, 521

Homiletics in seminary, 337; see *Preaching*
Hospital: baptism in, 303; Communion in, 304; law, 98; semi-public oratory, 301
Humanism and Reformation, 449
Humiliati, excommunicated, 352
Humility B.V.M., feast of, 81
Hymns, conclusion of, 206
Hypnotism, revival of, 252
Hypocrisy, prevalent, 49
Idealism of adolescents, 13
Ignatian Exercises at retreats, 43
Illustrations, teach children, 635
Imagination: of children, 634; rubrics and, 507
Imitation of Christ, author of, 533
Immoral literature, Bishop's concern, 65
Impersonal use of words, 621
Impetration and satisfaction, 585
Index of Forbidden Books, 66
Indian mission history, 102
Industrial: problems, 200; revolution and home, 363
Infans in utero, 279
Inspiration of Bible, 84
Investments, fraudulent, 652
Irregularity, eye defects, 646
Is Church Occidentalized? 243
Isolating our actions, 264
James on use of words, 622
Jenks on scruples, 517
Jerusalem, maps of, 430
Jesus: "name all names above", 124; tibi sit gloria, 207
Jewish people, history of, 96
Judaizing the Church, 245
Judeo-Christians, 244
Keeler, Floyd, on Catholic medical missions, 640
Kerby, Dr.: on personal fallacies in spiritual life, 262; on religious census, 383; on rubrics, 495; on use of words in spiritual life, 618; on work and vision of priest, 1
Kilmer's "Rouge Bouquet", 120
King of Kings, film, 203
Kirsch, Fr., on teaching brotherhoods, 9
Kongmoon seminary, 50
Labelling our actions right, 618
Labor Day sermons, 199
Labor: dignity of, 199
Lard, use on fast days, 202
Latin: classical and Patristic, 238; in Middle Ages, 232
Lay: apostolate, 36; foreign missionaries, 640
Laymen as preachers, 355
Lehmkuhl on tubal pregnancy, 289
Leisure, in rubrics, 506
Leo XIII, on labor, 200
Library: free, for Catholics, 610; parish, 606; public, and Catholics, 609
Life: as a whole, seeing, 267; in China, 292; unbroken continuity, 271
Lingua franca, Latin, 238
Little Flower, Mass of, 400
London Dock Strike, 572
Longevity of Sisters, 519
Lourdes, cures at, 368
Lowliness of B.V.M., feast of, 81
Luther and Calvin, revolt of, 449
Manichaean heresy and Gospels, 427
Manning on social question, 568
Marchand on Lourdes, 372
Marconi-O'Brien case, 173
Marriage: Benedictine Declaration, 526; domicile for, 649; doubtful baptism cases, 195; Marconi-O'Brien case, 173; moral impossibility to have priest, 424; paradox of presumed marriage, 515; priest's power to interdict, 525; tribunal practice, 195; when baptism is doubtful, 515
Martyr or witness, 134
Mary's mediatorship, 317; see *B.V.M.*
Maryknoll letters, 292, 644
Mass: at Forty Hours, 66; before Blessed Sacrament exposed, 400; binatio in dissitis locis, 79; exposition of Blessed Sacrament at low, 80; eye defects, 646; Missa pro populo in national parish, 523; Ordinary's anniversary, 203; purification of chalice when binating, 79; requiem, during Exposition, 528; stipend explained, 322
Materia prima, 156
Matrimony, see *Marriage*
McClancey, Fr., on vocations, 9
McClellan, Fr., on Bible, 83, 426
McEntee, Dr., on English Social Movement, 568
McNabb, Fr., on St. Peter, 22
Meaning of words, honest, 619
Medical: bureau at Lourdes, 368; missions, Catholic, 640
Medieval: Latin, 238; secularism, 451; system at Reformation, 457
Medico-moral problem, 275, 405
Meditation, difficulty of, 45
Mental cures, 140, 250, 369
Merit in others, seeing, 271
Meyer, on homiletics, 337
Mind: cures, 140, 250, 260, 369, 381
Minister of solemn baptism, 301
Miraculous cures, bogus, 261
Missions: adaptation in, 243; defence of, 186; Encyclical on, 644

Monarchist nationalism, 459
Moral: problems for builders, 637; program of colleges, 171
Morality of sterilization, 201
Movies: Catholics in, 37; not all bad, 31
Murphy, F. V., on church building, 483, 587
Mysticism, in bad books, 65
National: C. W. Council endorsed by Pope, 508; parishes in U. S., 523
N. C. W. C. receives papal approval, 508
Neighborhood ethics, 521
Nemo judex in causa sua, 268
Newman's *Apologia*, 599
Newspapers, Catholics on, 38
Night school, converts', 421, 639
Noldin on tubal pregnancy, 287
Notre Dame University, training, 166
November, Heroic Act during, 579
Nurses for foreign missions, 640
Obedience of penitent, 517
O'Brien-Marconi case, 173
Obstetrics, moral problem, 275
Occasion of sin, 39; honest meaning, 620
Occidentalized? Is Church, 243
"O Crux ave!" 124
October, Rosary devotions, 315
Ocular canonical irregularity, 646
"Ode in a German Cemetery", 118
Office: hymn conclusion, 206; of Dead, Exposition, 527
Officium ecclesiasticum, 74, 306
O'Mahony, Dr., on sacramental principle, 153
Operations: on womb, 288; surgical, 275
Oratory, or chapel, in hospital, 301
Ordinary, see *Bishop*
Ordination, anniversary, 206
Oriental: Church, 243; religions, 140, 250
Origen's Septuagint, 230
Original sin, doctrine of, 318
Our Lady, see *B. V. M.*
Ovum, fertilized ovule, 277
Oxford and St. Peter, 22
Parents: duty to home, 362; teachers of religion, 296
Parish: benefice of, 74, 306; building operations, 483, 587; calendars, 652; commercialized amusements, 28; definition of, 523; national, in U. S., 523; priest, see *Priest;* schools, children not in, 296; Visitors of Mercy, 466
Pastor: on clergy retreats, 41; see *Priest*
Patristic Latin, 238
Penance: during retreat, 48; historical development of, 319
Penitent, obedience of, 517
Perpetuity, objective and subjective, 75, 306
Personal fallacies, in spiritual life, 262
Petrine Primacy, 24
Physicians: and moral law, 275; for mission staffs, 641
Pius XI: on N. C. W. C., 508; Pope of Missions, 643
Plagiarism in preaching, 473
Play, effect on home, 366
Politics, Catholic party in, 575
"Pope of Missions", Pius XI, 643
Population, religious, figures, 386
Portiuncula indulgence, 528
Poverty, not unpleasing, 73
Prayers in China, 292
Preaching: avoiding sensation, 33; criticism in seminary, 347; dignity of labor, 199; evil reading, 66; homiletics in seminary, 337; in seminary refectory, 346; literary courtesies, 477; mission of Dominicans, 354; native capacity, 340; nature of, 338; neighborhood ethics, 521; on duty of edification, 35; on good reading, 608; on Heroic Act, 578; on modern amusements, 32; on occasion of sin, 39; originality in sermons, 474; place in seminary studies, 337; plagiarism in sermons, 473; practice of, 345; priest's great office, 341; remote preparation, 343; teaching eloquence, 338; variously understood by auditory, 626; written sermon, 349
Pregnancy, ectopic, 275, 405
Presumption of marriage, 515
Priest: architect, builder, 483, 587; attention to rubrics, 495; benefice of assistant, 74, 306; care of family life, 368; care of neighborhood ethics, 521; care of sanctuary, 71; Chinese seminary, 50; clergy retreats, 41; commercialized amusements, 28; community life of priests, 192; ecclesiastical ideal, 460; encourager of reading, 606; encouraging boys to enter brotherhoods, 10; encouraging lay apostolate, 36; encouraging medical missionaries, 640; Exercises of St. Ignatius, 44; Extreme Unction with oil blessed by, 81; fraudulent investments, 652; great office of preaching, 341; Gregorian University, 67; Heroic Act, 578; his deportment, 561; his relation to

priesthood, 4; his reverence for priests, 5; his weaknesses, 7; his work and vision, 1; moral impossibility to assist at marriage, 424; ordination anniversary, 206; pastor's indiction of marriage, 525; personal sanctification, 274; relation to priesthood, 267; relations with architect, 483, 587; religious census of U. S., 383; routine begets hurry, 2; self-control, 561; sympathy for poor, 571
Priesthood: or brotherhood, 10; revival at Reformation, 460
Printing, invention of, 233
Progress not always success, 561
Propagation of Faith, and missions, 645
Prophets in Bible, 204
Protestant: indifference to rubrics, 504; religious education, 300; revolt of Luther, 450; versions of Bible, 234
Psychology in bad books, 65
Psychoneurosis, 253
Public: schools, Catholics in, 296, 463; worship, decorum of, 497
Purification of chalice, 79
Reading: circles, 611; for Catholics, 606
Rector, see *Priest*
Redemption, anthology of, 113
Reform movements, Catholics and, 40
Reformation, Catholic, in 16th century, 449
Reims Bible, 236
Relativity, 153
Relics, counterfeit, of saints, 650
Religion: explained to children, 632; for all life, 273; in education, Protestant, 298; should be practical, 637
Religious: Education Association, 298; census of 1926, 383; instructions in college, 165; schools, weekday, 463; Sisters teaching catechism to public-school pupils, 463; their longevity, 519; vocations for teachers, 9
Removal of assistant pastors, 74, 306
Renewal of Sacred Species, 529
"Rerum Ecclesiae", on missions, 644
Restitution to bonding company, 313
Retreats for priests, 41
Reunion with Rome, 23
Reverence: basic in religion, 567; for rubrics, 495
Rice, Edmund Ignatius, 544
Ritual, rubrics, 495
Roman, Gregorian University, 68
Rome, on English Church Union, 23
Rosary: during October, 315; indulgence for saying, 628
Ross, Fr., on English Social Movement, 568
Routine begets hurry, 1
Rubrics: about, 495; preceptive, 80; spiritual value of, 495
Rural: community, homes in, 364; priests, community, 192
Ryan, Dr.: on public education, 300; on sterilization, 201
Sabetti on tubal pregnancy, 287
Sacramental principle, 153
Sacred: Species, renewal of, 529; Writings, or Bible, 229
Saint: Ambrose, in art, 132; Angela Merici, 455; Anthony, hermit, 137; Augustine, in art, 132; Augustine, study of his Confessions, 598; Barnabas, in art, 130; Bernard, life of, 93; Charles Borromeo, on clerical deportment, 561; Clement, in art, 130; Dominic, life of, 352; Francis, new life of, 658; Giles, hermit, 138; Gregory, in art, 132; Gregory VII, 455; Ignatius, retreats for priests, 43; Jerome, in art, 132; Jerome, in Bethlehem, 231; Joseph, go to, 51; Joseph, indulgenced prayer, 316; Jude, office of, 316; Lawrence, in art, 130; Louis, Benedictine Declaration, 526; Monica, home life of, 602; Paul, hermit, 137; Paul, in art, 130; Paul, Petrine primacy, 27; Peter, Oxford and, 22; Peter, primacy of, 23; Stephen, in art, 130; Teresa of Child Jesus, Mass and Office, 400; Thomas Aquinas, in art, 132; Timothy, in art, 130
Saints, counterfeit relics, 650
Sanctuary, care of, 71
Satisfaction and Impetration, 585
Saturday, Angelus on, 425
Savonarola and Dominicans, 454
"Say, bold but blessed thief", 127
Scheeben on St. Dominic, 352
Schmiedeler, Fr., on home, 360
Schoolmen and Reformation, 453
Schools: commencements, 194, 314; vocation to brotherhood, 9; weekday religious, 463
Scientific criticism of Bible, 83
Scripture, see *Bible*
Scruples, old view of, 517
Seal of confessional, 321
Secular priests in community, 192
Secularism in Church, 451
Self-: deception, 263; examination, 269; exception, fallacy of, 268; knowledge, 46, 263; questioning, sometimes morbid, 272
Seminarian and Ignatian Exercises, 44

Seminary: clerical deportment, 561; Council of Trent on, 565; course of homiletics, 337; in China, American, 50; "of All Nations", 69; of Arona, 561; studies, 57; triennial report of, 54
Semi-public oratories, baptism in, 301
Septuagint Bible, 228
Sermons, see *Preaching*
Sharp, Fr., on English Bible, 225
Sheehy, Fr., on social myopia, 163
Shell-shock, cure of, 254
Sick: -calls in China, 292; Communion to, 304
Silence of retreat, 47
Simon, Fr.: on Church occidentalized, 243; on presumed marriage, 515
Simon Peter, 26
Sin to be correctly labelled, 618
Sisters, see *Religious*
Slater on tubal pregnancy, 289
Social: Catholic Movement in England, 568; myopia, 163; relations, personal, 266
Sodality, domestic ethics, 521
Solitude of saints, 135
Songs of Cross, 113
Speech, loud, among clerics, 568
Spiess, Fr., on matrimonial tribunals, 196
Spiritual: healing, 140, 250, 369; insight, 6; life, fallacies in, 262; life, words in, 618
Stage, evils of, 30
Stations of Cross, poem, 414
"Steadfast Cross", 114
Sterilization, human, 201
Stipend, Mass, 322
Students in colleges, 167
Study clubs for parish, 611
Suicide: in colleges, 163; problem in U. S., 658
Surgeon, moral problem, 275
"Suscipiat", when to start, 650
Symbolism in art, 129
Sympathy for poor, 571
Syncretism, appeal to, 426
Tabernacle, cleanliness of, 73
Tacitus, on "Suscipiat", 650
Tametsi in Holland, 527
Teachers: of catechism, 295; of children, 632
Teaching brotherhoods, our, 9
Temptation, real meaning of, 620
Terms, use in spiritual life, 625
Theatre, influence in parish, 28
Theologian and surgeon, 275
Theology: at time of Reformation, 453; recent, 317
Theta Pi Alpha, Chapter, 468
Tourscher, Fr., on Confessions of St. Augustine, 598
Town, endangers family life, 365
Trade practices, morality of, 637
Tubal pregnancy, problem, 280
Tumor, threatening mother, 280
Turner, Professor, on St. Peter, 23
Ubach on tubal pregnancy, 287
Union with Rome, English, 23
Unity of Churches, 399
Valuation fallacies, 270
Van Wert, religious school in, 463
Vermeersch on ectopic gestation, 285
Vernacular Bibles, 234
Vicariae paroeciales, 74, 306
Vigilance Commission, Diocesan, 66
Virtue in abstract, 636
Vision of priest, 1
Vocation: eye defects, 646; of priest, 5; to brotherhoods, 9; to medical missions, 640
Vulgate of St. Jerome, 232
Waldensian heresy, 352
Walk and gait, index to mind, 567
Wall of Jerusalem, 430
Walsh: Bishop, on Kongmoon seminary, 50; on missions, 644; Dr. on healing religions, 140, 250, 369
Walter, Fr.: on clergy retreats, 41; on Heroic Act, 578
Way of Cross, poem, 414
Weekday religious schools, 463
White, Fr., on altar care, 71
Words: from upright heart, 620; in spiritual life, 618
Work and vision of priest, 1
Workers for God and Country, 468
World war, poems of, 121
Zeal, indiscriminate, 499

BOOK REVIEWS.

Amending of Life. Rolle:— 333
America Comes of Age. Siegfried:— 327
Anno Santo. Meyer:— 219
Aurelianus: Manuale Cursus Ascetici 530
Autour de Platon. Diès:— 545
Bardy: Clement of Alexandria .. 541
Bazin: Fils de l'Eglise 549
Blosius. Abbé François-Louis— . 445
Blouet: Pour Sauver les Ames .. 211
Blundell: Idyls of Old Hungary . 108
Bombay Mission Literature. Hull:— 102
Bouquet of Roses. Stepanian:— . 666
Bourdaloue. Spiritualité de— .. 538
Boyle: Canon Sheehan 336
Brady: Jesus Christ Invites Me.. 106
Breen: Harmonized Version of Gospels 209
Bremond: Les Pères du Desert .. 547
Brennender Dornbusch. Linhardt:— 443

Brother John. Scudder:— 336
Bruehl: Evils of Mixed Marriage 334
Burke: City of God 669
Byles: Confirmation 220
Carlier. Lieutenant Michael— .. 336
Carmel—History, Spirit and Saints 539
Carroll: Man-God 436
Catechism of Third Order 106
Catholic Anthology. Walsh:— .. 655
Charities Conference 214
Church and Critics. Power:— 217
Laywoman. Sherwood:— ... 220
Medical Mission Board 551
Century. The— 667
Chapman: Epistle of Christ 667
Christ dans Banlieue. Lhande:— 548
Christian Brothers. Rice and—.. 544
Church and Country Community.. 656
City of God. Burke:— 669
Civics. Excelsior Studies in—... 104
Clement of Alexandria. Bardy:— 541
Comfort for Fainthearted 445
—— for Sick. Tiry:— 218
Conceptus Impotentiae 444
Conferences on Religious Life .. 105
Confirmation. Byles:— 220
Cooley: Probation and Delinquency 555
Coyle: Meditations and Readings. 553
Daeschler: Spiritualite de Bourdaloue 538
Day: Love Story of Little Flower 553
Declining Liberty. Ryan:— 218
Defense of Catholic Church 436
Delatte: Epitres de Saint Paul... 537
Dengel. Dr. Anna— 551
Dies: Autour de Platon 545
Directory for Ursuline Novices.. 105
Disciple of Saint. Scudder:— .. 336
Doyle: Defense of Catholic Church 436
Duportal: De la Souffrance 445
Eaton: Risen Life of Our Lord.. 108
Eden's Fourfold River 333
Encyclicals of Pius XI. Ryan:— 324
Epistle of Christ. Chapman:—.. 667
Epitres de Saint Paul. Delatte:— 537
Eucharistic Emmanuel. Geiermann:— 335
League Papers 665
Evils of Mixed Marriages. Bruehl:— 334
Excelsior Studies in History 104
Facing Life. Plus:— 334
Father Tim's Talks. McEnniry:— 663
Feeney: Towns and Little Towns 443
Feron-Vrau: Petit Traité Pratique des Indulgences 220
Fifty Years in Conflict and Triumph 444
Fils de l'Eglise. Bazin:— 549
Follow Me. Geiermann:— 663
Formae Cultus Mosaici 438
Franciscan Educational Conference 220, 335
Frenay: Suicide Problem in U. S. 658
Fries: Mass text pamphlets 667
Garesché: Mirrors of God 334
Geiermann: Eucharistic Emmanuel 335
—— Follow Me 663
Gemelli: Conceptus Impotentiae.. 444
Georgetown Anthology 108
Gerster: Munus Confessarii 106
Gesetzliche Unfruchtbarmachung Geisteskranker. Mayer:— .. 661
Grimaud: "Ma" Messe 443
Hallam: Promptuary for Preaching 552
Harmonized Version of Gospels.. 209
Heilige Dominikus. Scheeben:— 440
Hemming: America Comes of Age 327
Heuser: House of Martha at Bethany 325, 553
Higginson. Teresa Helena— ... 542
History. Excelsior Studies in— . 104
—— of Jewish People 96
Holy Images and Crucifix 554
Homiletic Thoughts and Counsels 654
Hospital Law. Lapp-Ketcham:— 98
House of Martha at Bethany, 325, 553
Hugon: Tractatus Dogmatici 540
Hull: Bombay Mission Literature 102
Hyma: Imitation of Christ 533
Idyls of Old Hungary. Blundell:— 108
Imitation of Christ. Hyma:— .. 533
Immigration Report. N. C. W. C.:— 66
In Harvest Fields by Sunset Shores 107
Introduction to Acts and St. Paul 332
Jésus Christ et mariage. Rouzic:— 109
—— Invites Me. Brady:— 106
Jewish People. History of— .. 96
Joseph: Old-World Foundations.. 100
Judaism and Catholicism. Levy:— 441
Julian: Revelations of Divine Love 333
Justice First. Lapp:— 444
Kane: Georgetown Anthology ... 108
Keane: Primer of Moral Philosophy 92
Kelly: Romance of Priest 109
Kennedy: Old-World Foundations 100
Kerr: Teresa Helena Higginson.. 542
Ketcham-Lapp: Hospital Law... 98
Kortleitner: Formae Cultus Mosaici 438
Lapp-Ketcham: Hospital Law ... 98
—— Justice First 444
Lattey: Holy Images and Crucifix 554
League of Nations 555
Lejeune: La Vie Contemplative.. 331
Levy: Judaism and Catholicism.. 441
Lhande: Christ dans Banlieue ... 548

Life of St. Bernard 93
Linhardt: Brennender Dornbusch. 443
Linneweber: Man Who Saw God. 335
Little Company of Mary 553
London Catholic Truth Society .. 219
Love Story of Little Flower. Day:— 553
Loyola: With the Church 550
Luddy: Life of St. Bernard 93
"Ma" Messe. Grimaud:— 443
Malloy: Catechism for Inquirers. 668
Man-God. Carroll:— 436
Man Who Saw God. Linneweber:— 335
Manuale Cursus Ascetici 530
Margolis: History of Jews 96
Marmion: Our Way and Our Life 532
Mass text pamphlets 667
Maxime. Brother— 336
Mayer: Gesetzliche Unfruchtbarmachung Geisteskranker .. 661
McEnniry: Father Tim's Talks.. 663
Meditations and Readings 553
Mercyon 108
Meyer: Anno Santo 219
Mirrors of God: Garesché:— ... 334
Moral Philosophy. Keane: Primer of— 92
Munus Confessarii 106
National Catholic Congress 216
N. C. W. C. Immigration Report. 668
New Scholasticism 221, 666
Notre Dame Sisters 107
—— University 107
Official Catholic Directory 108
O'Hara: Church and Country Community 656
Old-World Foundations in U. S... 100
Our Missions 551
Our Way and Our Life. Marmion:— 532
Paradise of Faithful Soul 445
Parker: Introduction to Acts 332
Patton: Rosary 660
Peking Catholic University..... 552
Pères du Desert. Bremond: 547
Perjury. Spread of— 667
Petit Traité Pratique des Indulgences. Feron-Vrau:— 220
Philips: Raison d'être du Mal .. 330
Placidian 667
Platon. Dies: Autour de— 545
Plus: Facing Life 334
Pour Sauver les Ames. Blouet:— 211
Power: Church and Critics 217
—— Six World Problems 217
Present-Day Thinkers and New Scholasticism. Zybura:— ... 220
Priest's Promptuary for Preaching 552
Primer of Moral Philosophy 92
Probation and Delinquency 555
Raison d'être du Mal 330
Religious Life. Conferences 105
—— Survey of Students 108
Revelations of Divine Love 333
Rice and Christian Brothers 544
Risen Life of Our Lord 108
Rolle: Amending of Life 333
Romance of Priest. Kelly:— ... 109
Rosary. Patton: 660
Rouzic: Jésus Christ et Mariage.. 109
Ruby: Georgetown Anthology ... 108
Ryan: Declining Liberty 218
—— Encyclicals of Pius XI 324
Sadlier: Excelsior History Studies 104
St. Bernard. Luddy: Life of—.. 93
St. Paul's Epistles 208, 537
Salesianum 551
Sanctuary of Faithful Soul 445
Scheeben: Der Heilige Dominikus 440
Scott: Things Catholics are Asked 442
Scudder: Brother John 336
—— Disciple of Saint 336
Seminary Studies 551
Shealey, S.J. Father— 669
Sheehan. Canon— 108, 336
Sherwood: Catholic Laywoman .. 220
Siegfried: America Comes of Age 327
Six World Problems. Power:— . 217
Skelly: Conferences on Religious Life 105
Souffrance. Duportal:— 445
Spiritualité de Bourdaloue 538
Stepanian: Bouquet of Roses 666
Suicide Problem in U. S..... 658
Things Catholics are Asked About 442
Third Order Catechism 106
Tiry: Comfort for Sick 218
Towns and Little Towns 443
Tractatus Dogmatici. Hugon:—. 540
Universal Knowledge 212
Ursuline Directory for Novices.. 105
Victims of Love..... 553
Vie Contemplative. La— 331
Von Keppler: Homiletic Thoughts 654
Walsh: Catholic Anthology 655
With the Church. Loyola:— ... 550
World Peace Foundation 555
Wynne, S.J. Rev. John J.— ... 444
Zybura: Present-Day Thinkers and New Scholasticism 220

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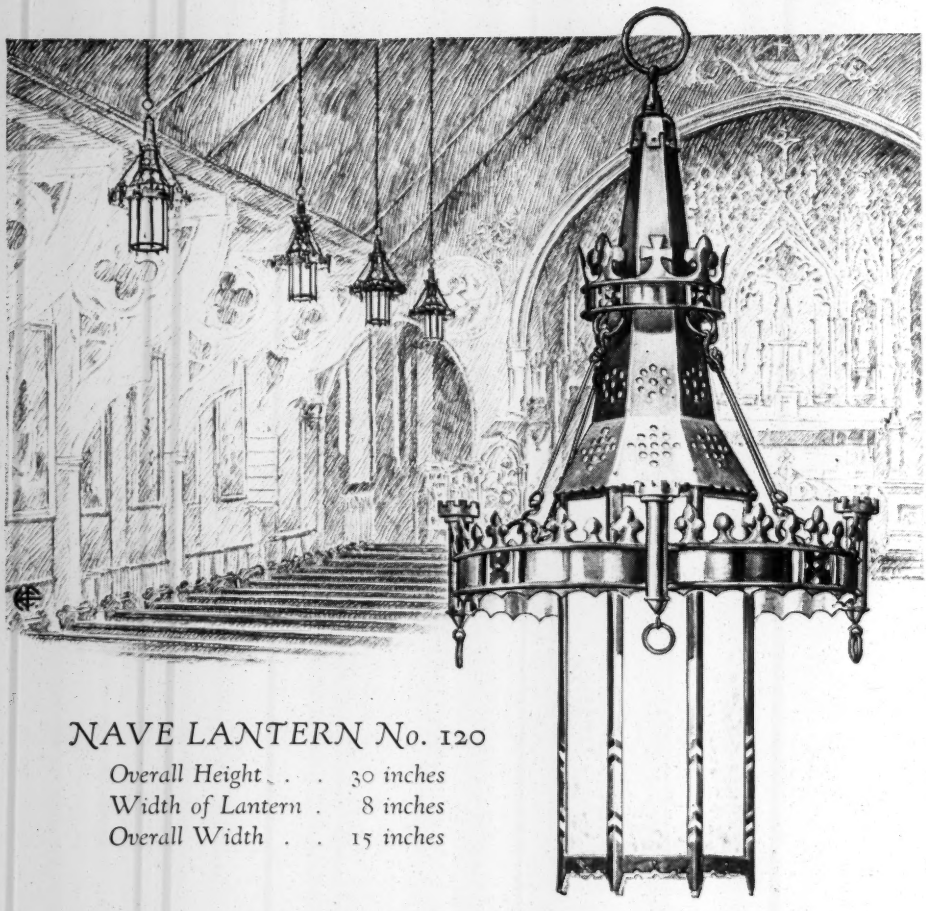

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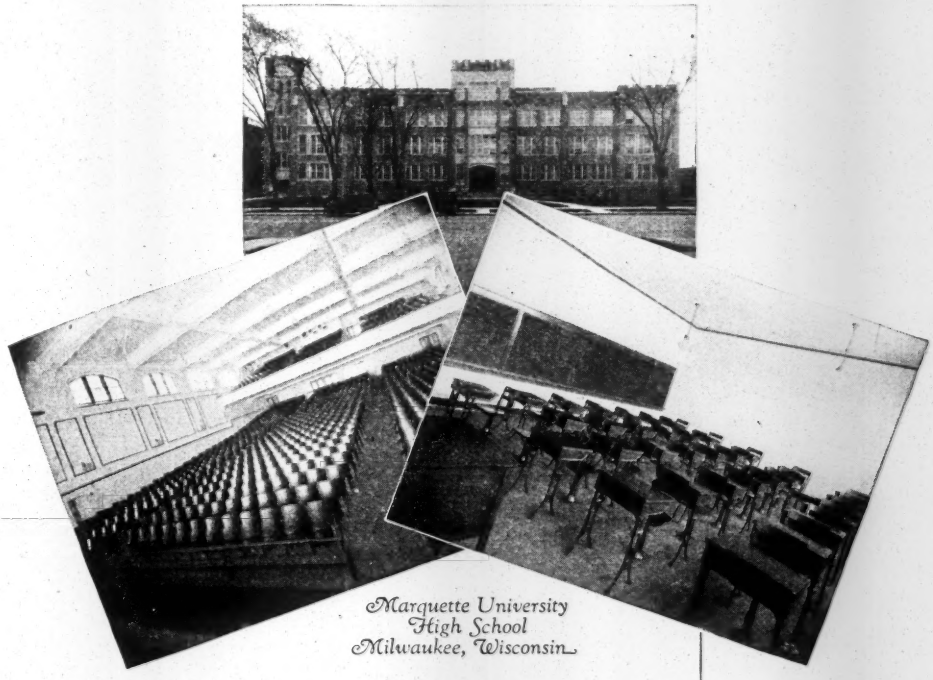

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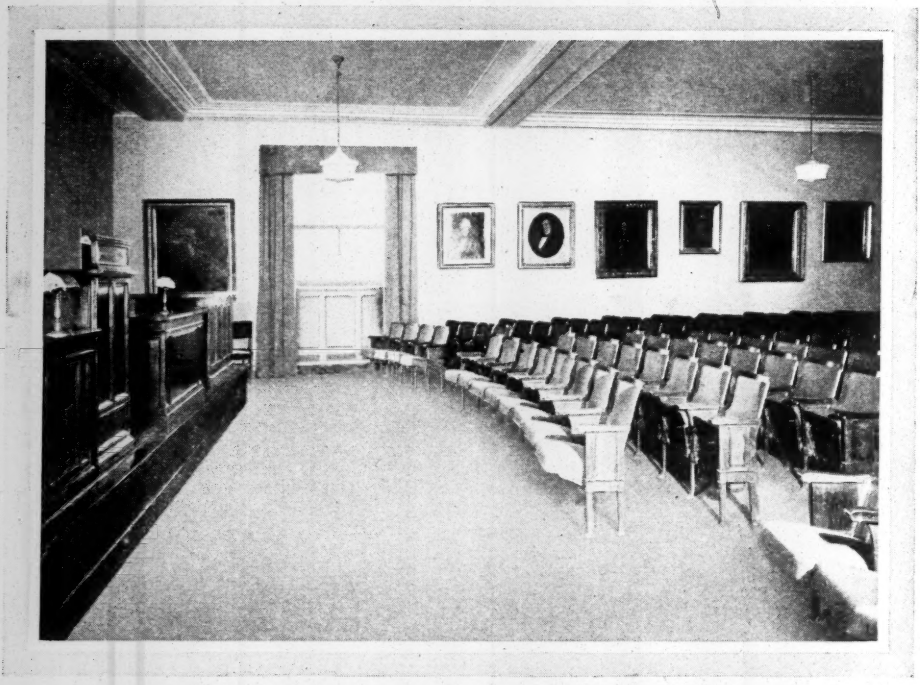

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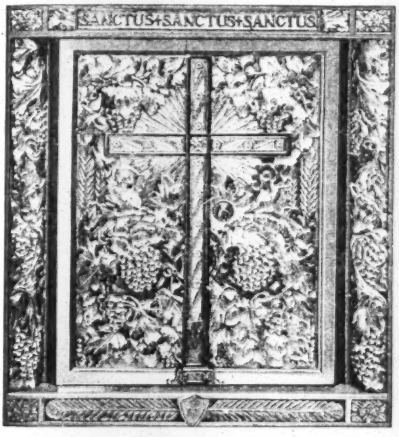

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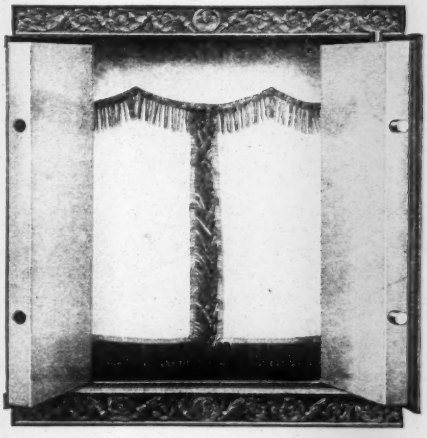

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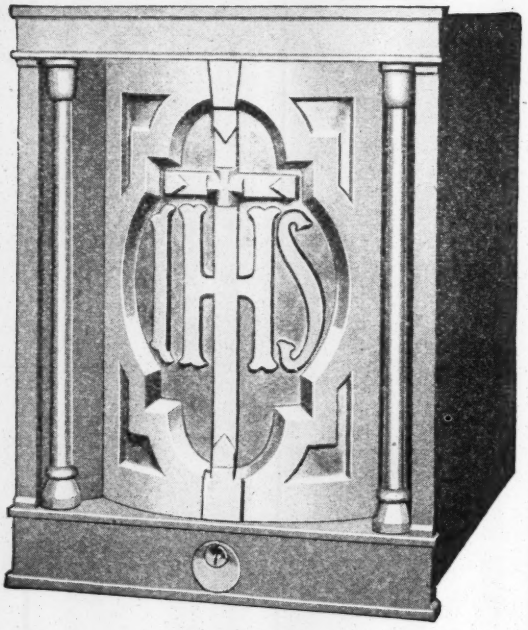

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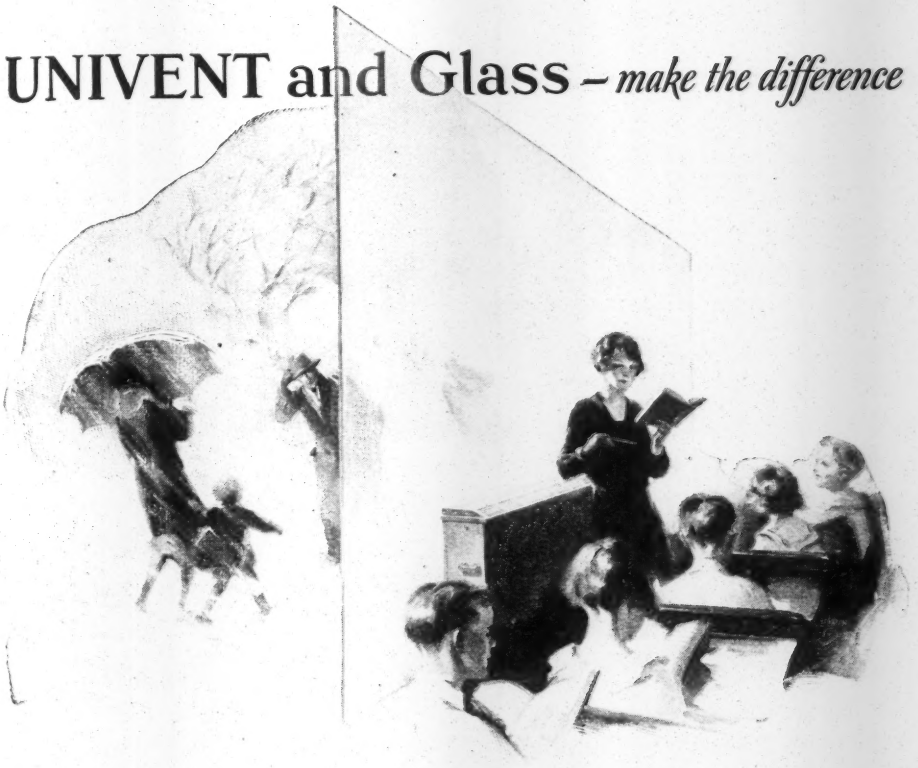

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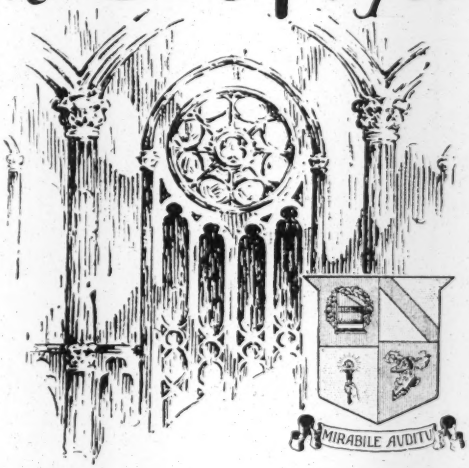

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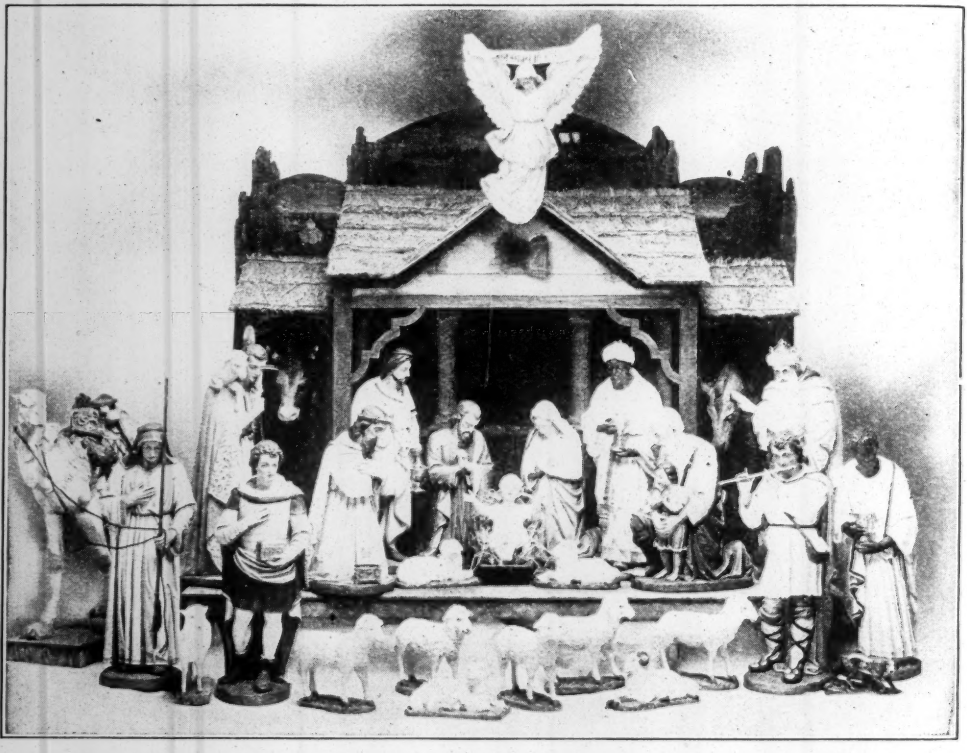

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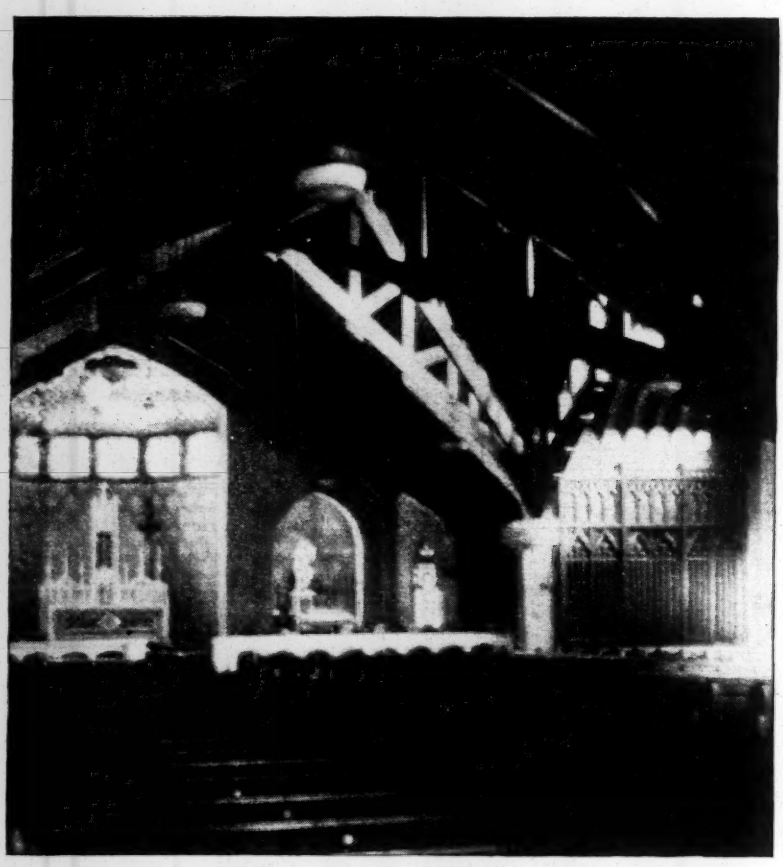

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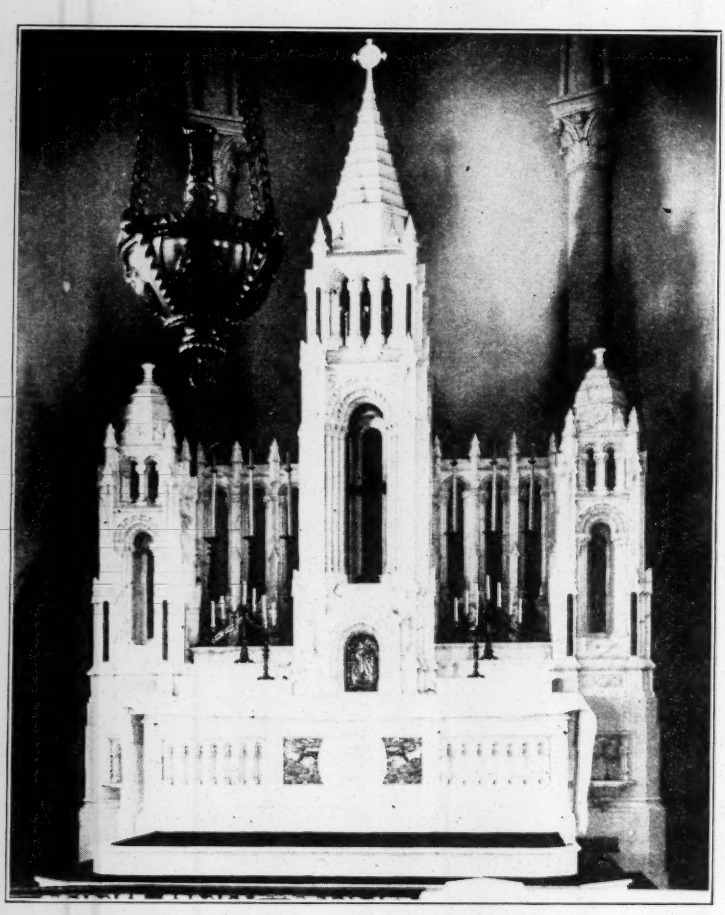

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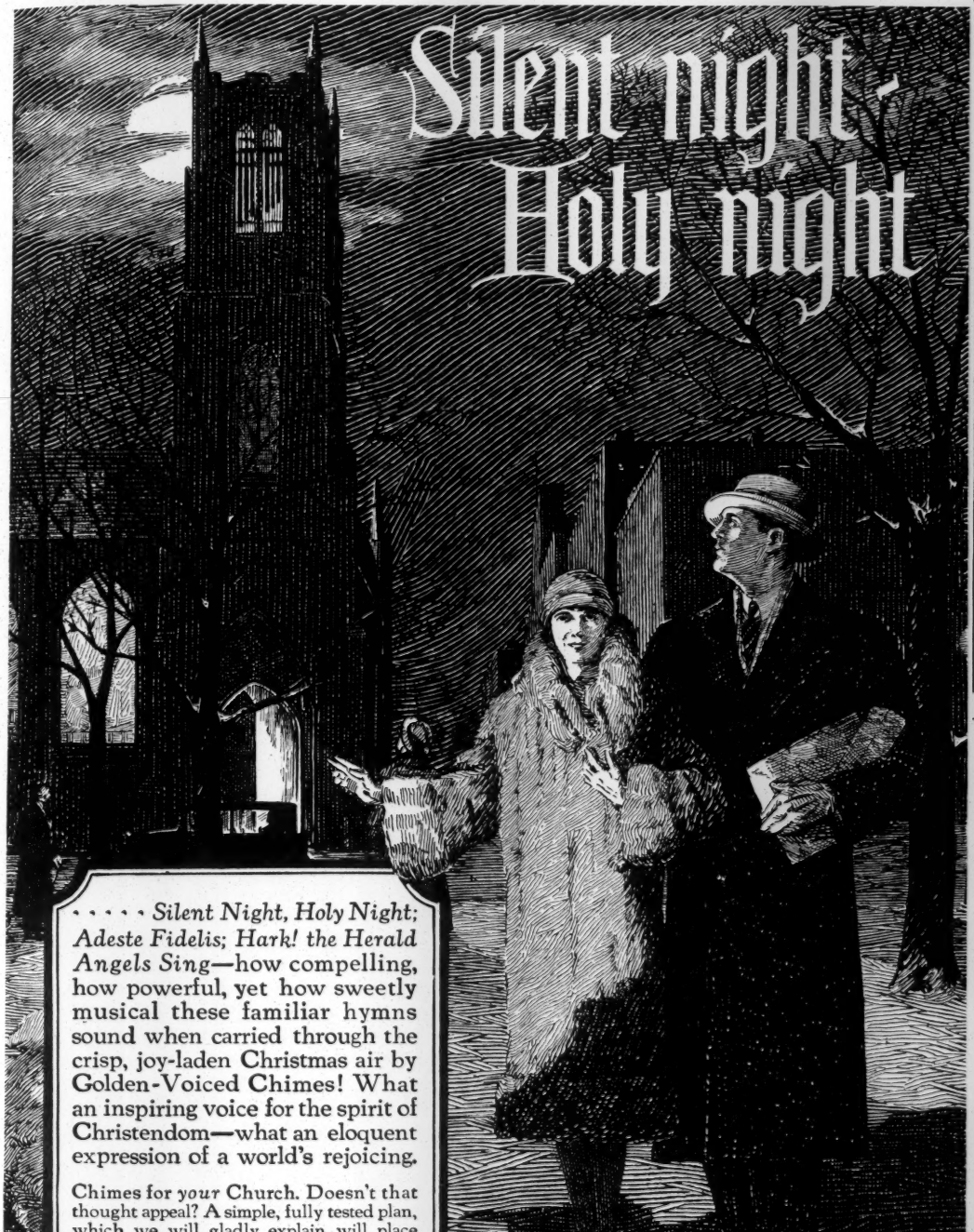

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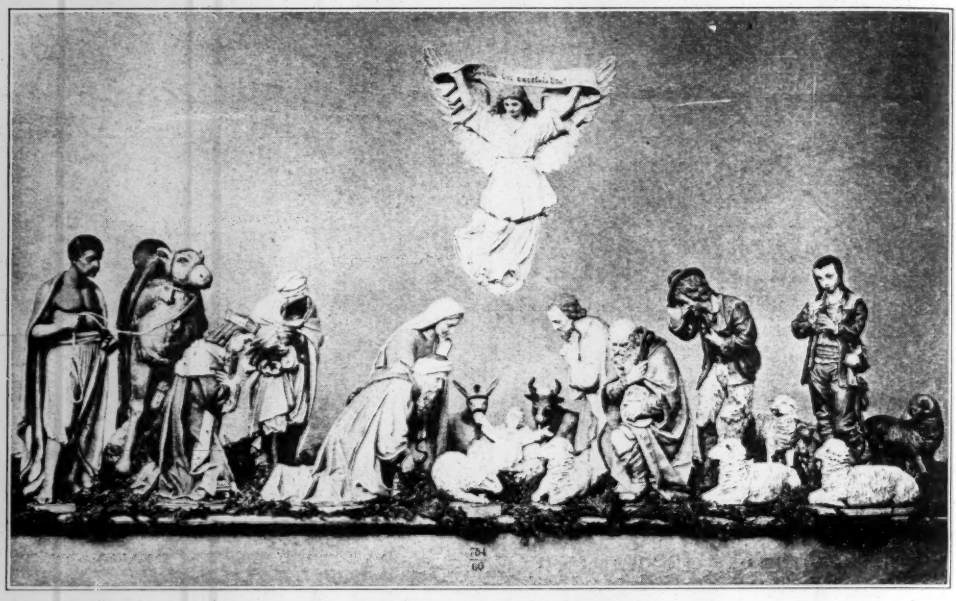

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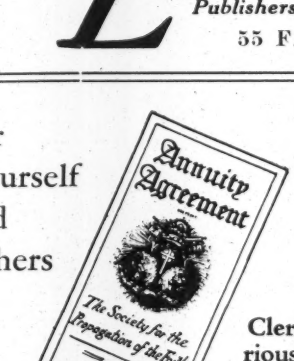

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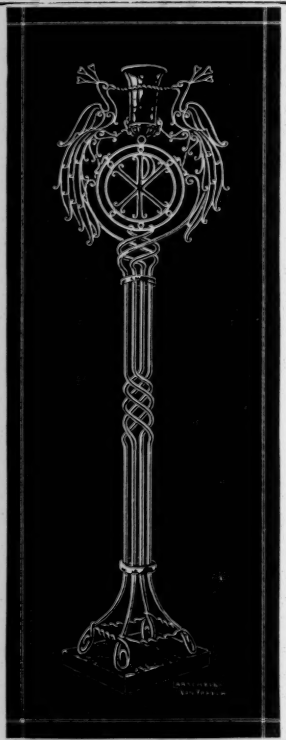

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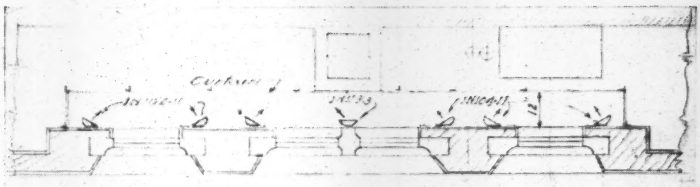

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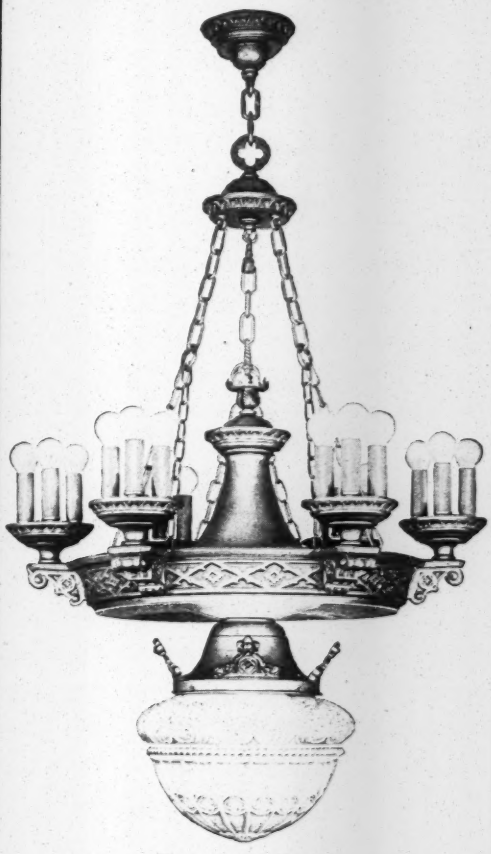

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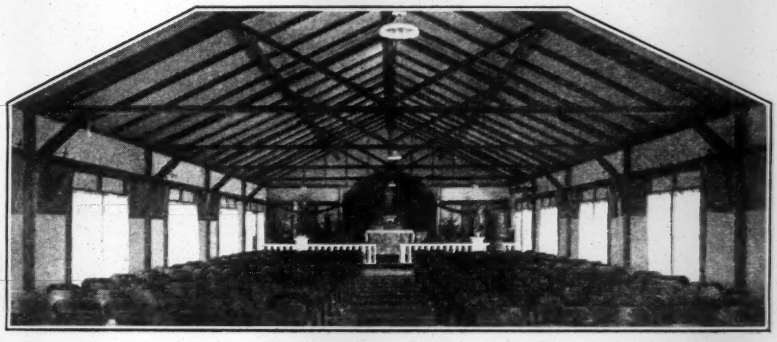

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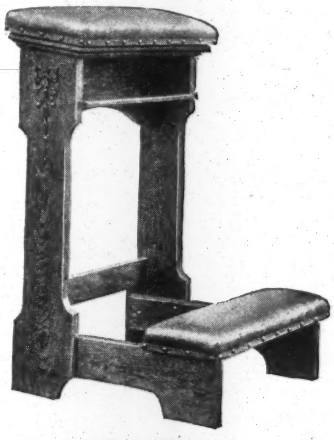

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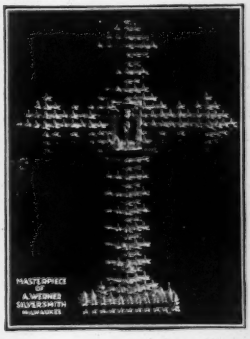

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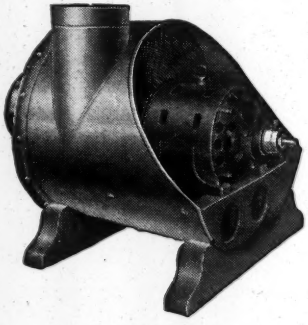

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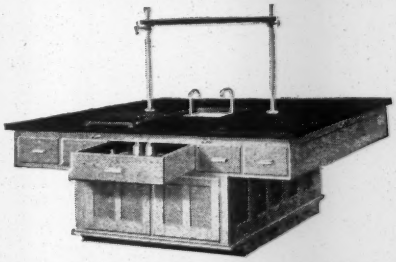

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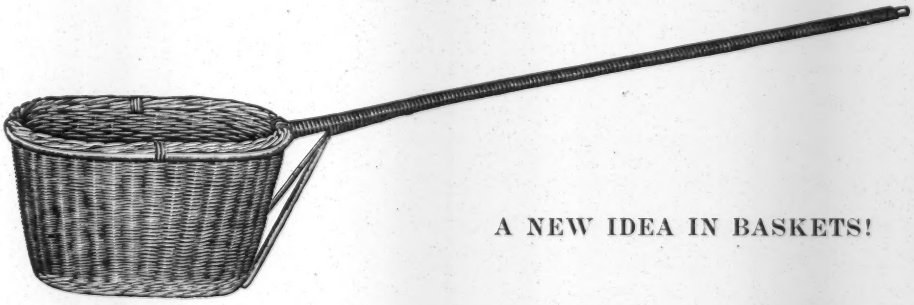

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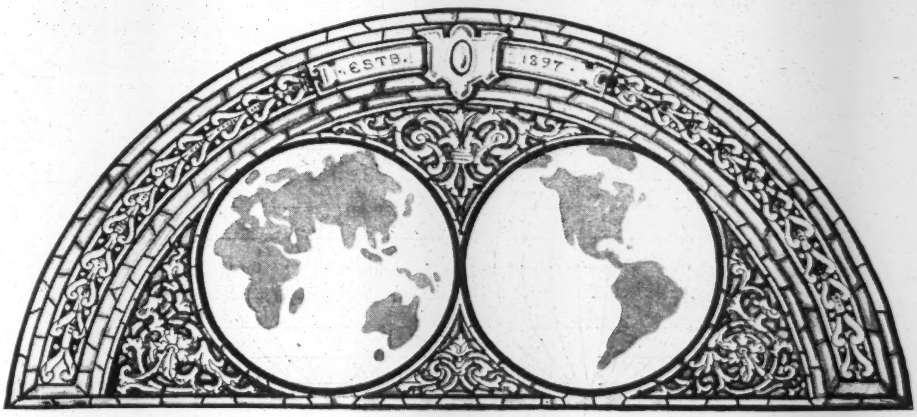

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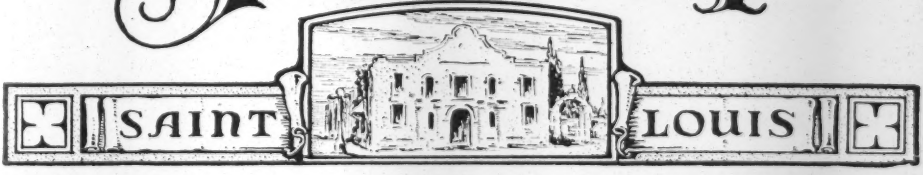

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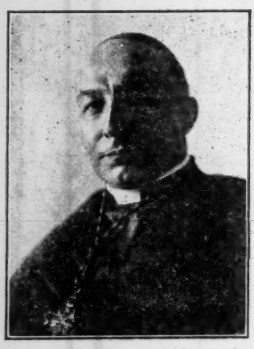

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